# A CHILDE OF LIGHT VValking in Darkneſſe:

OR

# A TREATISE SHEWING

The *Cauſes*, by which } God leaves his
The *Caſes*, wherein } children to di-
The *Ends*, for which } ſtreſſe of con-
ſcience.

*TOGETHER*

With directions how to walke, ſo as to come forth of ſuch a condition.

With other OBSERVATIONS upon *Eſay* 50. 10. *and* 11. *verſes.*

By THO: GOODVVIN, B. D.

IOB 34. 29.

*When he hideth his face, who can behold him?*

HONORATISSIMO DOMINO,

# ROBERTO,

## DOMINO *BROOKE*,

BARONI *BROOKE DE*

BEAUCHAMP COURT,

*HEROI*

EXIMII ACVMINIS, SVMMI CANDORIS, PIETATIS AC LITERARUM CULTORI, FAUTORIQUE,

*OPELLAM HANC,*

LABORANTIS CONSCIENTIÆ

*CONSOLATORIAM,*

IN

PERPETUÆ OBSERVANTIÆ

*TESTIMONIVM:*

DO: DICO: CONSECRO.

THOMAS GOODVVIN.

X2343
G63c
1647

# To the Reader.

THat which drew these Sermons from me, next to thy good, was to right my selfe. They were first preached eight yeares since; and some notes thereof were (to say no more) dispersed into the hands of many, to my prejudice. They are here presented as they were preached, with little alteration or addition, in method, style, and matter: Onely to make up the Treatise more compleat, I entirely added, against the publishing thereof, that whole discourse about Satans part, and hand, in these desertions, beginning at Chap. 6. In handling which, I trust I have not at all incurred that severe increpation of the Apostle, against curious speculations about angels, of intruding into those things which I have not seen ground and warrant for in the word. Sure I am, I have endeavoured to follow the Schoole, in their Labyrinths herein, no further

*then I found a Clue of Scripture, and right reaſon, clearely guiding and warranting my way: Without which, I account the waies of this* old *and* winding Serpent, *in his communications to us, to be as* Solomon *ſpeakes,* Like the way of a Serpent upon a ſtone, hidden, *and paſt tracing, or finding out. And leſt any of the* weaker *readers, eſpecially thoſe in diſtreſſe, to whom more ſpeculative and doctrinall diſcourſes, though about things practicall, proye uſually tedious, and unpleaſing, ſhould in reading that peece be diſcouraged at the firſt: my advertiſement is, that (if they find that part of the way craggy, or tyreſome, which I hope they will not) they would divert out of it, and come in againe at Chap.* 11. *from whence to the end, they ſhall find what is more accommodate to their underſtanding, and conditions, and more practically ſpeaking to their diſtreſſe. The bleſſing of heaven goe with it.*

THO: GOODWIN.

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*FINIS.*

# A Child of *Light* walking In *Darkneſſe.*

ISAI: 50. 10, 11.

10. *Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.*

11. *Behold all ye that kindle a fire, that compaſſe your ſelves about with ſparks, walk in the light of your fire, and in the ſparks which ye have kindled; this ye ſhall have of my hand, ye ſhall lie down in ſorow.*

## *The words paraphraſed.*

*The Summe.*

WE have in theſe words, A true *believer*, in his *worſt*; and *naturall* men, in their *beſt* condition, ſet forth together unto our view. And withall, the power of true *faith*, as it alone upholdeth him in the ſaddeſt *houre of darkneſſe* that can befall him: oppoſed unto, and compared with the *falſneſſe* of their preſumptuous *confidence*, in their greateſt *ſecurity*: Together with the differing *ſupports* of either; The one in verſ. 10. the other in verſ. 11.

Of the tenth Verſe.

2 Cor. 4. 6.

Firſt, take a true believer, who hath had the leaſt beam of the *light of the glory of God, which ſhines in the face of Chriſt*, let in upon his ſoul, and his heart, ſo taken with that ſight, as it became eternally divorced from all things here below, and reſolved to adventure all his future hopes of comfort, and happineſſe in the enjoyment of that *Light* of Gods countenance alone: Which, that he may enjoy, he *feareth* to offend *the Lord*, more then Hell; and endeavoureth as truly, *to obey the voice of his Servants*, as ever he deſires to attain unto that happineſſe. Think with your ſelves, what is the worſt thing, next to the eternall loſſe of God, really, and indeed, that can be ſup-

posed to befall this man? What worse, then to have that cranny, through which he first espied that beam, to be as it were, clean shut up, the *Light of Gods countenance* withdrawn, yea all *Light*, and appearance to him, of his own *graces*, withheld, and overclouded; The face of heaven so overcast with *Darkness*, that neither *Sun-light* nor *Star-light* appeareth to him: so as he *hath no light*: yea further, finds his soul beset, and besieged round with all the powers of Hell, and *darkness*, and the terrours of the Almighty shot into his soul: And, he thus quite left, *walking in this darkness*, is filled with strong fears and jealousies, that God is not *His God*; nay, questioning whether he *ever will be*; yea, apprehending by the wrath he feels, God, to be *become his enemy*. All this is set forth to us here, as the very estate of one *who feareth the Lord and obeys him*: and is comprehended in these words; *That walketh in darkness and hath no light*. You see him at his worst.

Psal. 77. 7.

In which forlorn condition, what is there to be found to relieve, and support this man? But only one thing; which is here held forth to him; *The name of the Lord*, for him to *trust*, and *stay himself upon*; Both that *Name* of God, *Exod.* 34. 6. *The Lord God, gracious and mercifull*, &c. and that *Name* of Christ, *which is called*, Ierem. 23. 6. *Jehovah our righteousness*. Both, or either of which, he, by the naked hand of *faith*, laying hold upon, may now make use of, as *of a staffe*, (as *David* compares it, *Psal.* 23. 4.) whilst he thus *Walks in darkness*, and *through the valley of the shadow of death*, safely to *trust*, and *stay himself upon*, so as in the end, to come forth, *to see Light in Gods Light for evermore*. You see likewise the prop of his soul in this condition.

Psal. 36. 9.

Of the 11. Ver.

On the contrary, let us *behold*, (as all are here called to do) the best and most secure of unregenerate men *encompassed* about with all means, and supports of confidence, and comfort; whether of Legall righteousnesse of their own, (which these Jews made boast of,) together with the addition of all worldly and outward comforts: both which the Prophet here compares to *Fire* and *sparks*, as preserving *Light* and comfort in them. As, 1 Let their lives, and naturall dispositions, abound with never so many *sparks* of legall righteousnesse, which *themselves*

*ſelves have kindled:* for ſo he compares all thoſe ſeverall acts and performances of naturall and acquired righteouſneſſe, ſtruck out, and educed from the powers of naturall principles, improved; which make a great blaze in a mans own opinion, and eſteem; which yet, not proceeding from the *Holy Ghoſt baptizing* them *as with fire*, and renewing them; nor from internall principles of regeneration, which Chriſt compares to *fire*, *Mark* 9. *ult.* are all in Gods account, but as a *ſacrifice offered up with ſtrange fire*; which was forbidden, and are here ſaid to be of *their own kindling:* And ſuch were the *ſparks*, *in the light of which*, theſe *Jews walkt*, who went about *to eſtabliſh* Rom. 10. 3. *their owne righteouſneſſe*, and with confidence *truſted* therein, and not on *the name of the Lord.* And further, 2 Let theſe men be ſurrounded, and *encompaſſed* about with the greateſt ſplendor of worldly glory, and abound in all thoſe good things this world can afford them; (the comforts whereof *Solomon* in like manner compares to a *fire* of *Thorns*, and the pleaſures of it, to the *crackling* of thorns, as here to *ſparks:*) Eccleſ. 7. 6. and let them keep never ſo good fires to warm and cheer themſelves withall, lay on as much every day as ſhall even *encompaſſe* them about *with ſparks*; and in the *light*, and *confidence* of both theſe, let them *walk* for many years; deſpiſing that other poor believer, that feareth to be found in his own righteouſneſſe, and refuſeth to be comforted by any of theſe: yet, let them know, (ſaies Chriſt, who is brought in as the ſpeaker here,) that when they have thus *walkt* preſumptuouſly, and ſecurely, and even walkt themſelves *weary*; (as it is *Iſai.* 40. 13.) weary of all their own ways and pleaſures; (as they will be one day,) and then at their death-beds, think to lie down and reſt them: They *ſhall lie down* indeed, (ſaies Chriſt) and their bed ſhall be of my making, and providing: *this you ſhall have of my hand, you ſhall lie down*; but, *in a bed of ſorrow*, and deſpair: In which, they ſhall *lie down*, never to riſe again.

## Chap. I.

*The main proposition, and subject of this discourse, thence deduced;* That a child of God may walk in darkneſſe. *That thereby diſtreſſe of conſcience, and deſertion in the want of aſſurance of juſtification, is meant, proved.*

The firſt and main obſervation: *That a child of God may walk in darkneſſe.*

THis to be the meaning of the words, will more fully appear in opening the ſeverall propoſitions to be delivered out of them; whereof the firſt and principally intended is this: *That one who truly fears God, and is obedient to him, may be in a condition of darkneſſe, and have no light; and he may walk many days and years in that condition.*

§. 1.

1. What it is *To walk in darkneſſe.*

And herein, further to explain the Text, and bottome this great point well upon it; and more particularly to diſcover, what the condition of a child of God, thus in darkneſſe, is, we will firſt enquire what is meant *by walking in darkneſſe* here in this place.

What is not meant here; 1. Not in ſin.

Firſt, *walking in darkneſſe* is taken in the 1 *John* 1. 6. for *living in ſin and ungodlineſſe:* in the commiſſion of known ſins, or omiſſion of known duties, going on in the *Works of darkneſſe*. But ſo it is not to be taken here. For Chriſt would not have encouraged ſuch to truſt in God, *who is light*, and there can be *no fellowſhip between him and ſuch darkneſſe*; as the Apoſtle tels us: Nay, the *Holy Ghoſt* reproves ſuch, as do *lean on the Lord*, and yet *tranſgreſſe*; and beſides, the Text ſpeaks of ſuch, who for their preſent condition, *fear God*, and are *obedient* to him, which if they thus walkt in darkneſſe, they could not be ſaid to do.

Micah 3. 11.

2. Not in ignorance.

Neither, ſecondly, is it to be meant of *walking in ignorance*, as *John* 12. 35. it is taken. For, one that *hath no light* in that ſenſe, can never truly fear God, nor obey him; the *heart that wanteth knowledge is not good*, ſaies *Solomon*; and ſo to walk in darkneſſe, is accompanied with *walking in vanity of mind*, *Epheſ.* 4. 18.

Prov. 19. 2.

3. But in ſorow and diſcomfort.

But thirdly, hē means it *of diſcomfiture and ſorow*. As often, we find in Scripture, *darkneſſe* to be taken: as *Eccleſ.* 5. 17. As on the contrary, *Light*, becauſe it is *ſo pleaſant a thing to behold*, is put for comfort. And that ſo it is taken here, is evident

Eccleſ. 11. 7.

by

by that which is oppoſed in the next verſe, *Walk ye in your light, yet, ye ſhall lie down in ſorow.*

But fourthly, of what kind of *ſorow*, and for what? Whether from outward afflictions, or inward diſtreſſe of mind and conſcience; or (to uſe *Solomons* diſtinction) whether by reaſon of *mans* ordinary *infirmities*, or of a *wounded ſpirit*? that is yet in queſtion. 4.

And firſt, it is not to be reſtrained to outward afflictions only, which are called *mans infirmities*, as *being common to man*; which ariſe from things of this world, or from the men of the world; though to *walk in darkneſſe* is ſo taken, *Eſai.* 59. 9. and I will not exclude it here. For, in them alſo, a mans beſt ſupport, is *to truſt in God*; and it is the ſafeſt way to interpret Scriptures in the largeſt ſenſe which the words and coherence will bear. But yet that cannot be the only, or principall meaning of it: for beſides what is further to be ſaid to the contrary, he addes withall, *and hath no light*, that is, no comfort: Now as Philoſophers ſay, *non dantur puræ tenebræ*, there is no pure darkneſſe without ſome mixture of light: ſo we may ſay, there is not *meer* or *utter darkneſſe* cauſed *by outward afflictions*, no outward affliction can ſo univerſally environ the mind, as to ſhut up all the cranies of it, ſo that a man ſhould have no light. And beſides, Gods people when they walk in the greateſt outward darkneſſe, may have, yea, often uſe to have moſt light in their ſpirits. But here is ſuch an eſtate ſpoken of, *ſuch a darkneſſe* as hath *no light in it*. 1. And that not of outward afflictions only.

Therefore ſecondly, it is principally to be underſtood, of the *want of inward comfort in their ſpirits*; from ſomething that is between God and them; and ſo meant of that darkneſſe and terrours, which accompany the want of the ſenſe of Gods favour. And ſo *darkneſſe* is elſewhere taken, for *inward affliction* of ſpirit, and mind, and want of light, in point of aſſurance, that God is a mans God, and of the pardon of a mans ſins; ſo *Pſal.* 88. 6. *Heman* uſeth this word to expreſſe his diſtreſſe; and the reaſons why it is thus to be underſtood, here, are; 2. But chiefly inward, from the want of the ſenſe of Gods favour.

Firſt, becauſe the remedy here preſcribed is *faith*; to *ſtay himſelf* upon God, and that as upon *His God*; he puts in *His God*, emphatically; becauſe that is the point he is troubled about, Proved by 3. reaſons. *The firſt.*

bout, and concerning which he is in darkneſſe, and of which he would have ſuch an one to be perſwaded: and that is it, which faith, which is propounded here as the remedy, doth in the firſt place and principally look unto, as its primary aime and object.

*The ſecond.* Secondly, in the foregoing verſes he had ſpoken of *Juſtification*, whereby God pardons our ſins, and accepts our perſons: The Prophet or Chriſt in the perſon of his elect, (as ſome) having expreſſed his aſſurance of this: *God is near that juſtifies me, who ſhall condemn?* Which words the Apoſtle *Rom.* 8. 32, 33. doth alleadge in the point of *juſtification*, and to expreſſe the triumphing aſſurance of it; and applies them in the name and perſon of true believers too: But becauſe there might be ſome poor ſouls, who though truly *fearing God*, yet might want this aſſurance; and upon the hearing of this might be the more troubled, becauſe not able to expreſſe that confidence which he did: therefore he adds, *who is among you that feareth the Lord, and walketh in darkneſſe, &c.* as if he ſhould have ſaid to ſuch, though you want the comfortable ſenſe and aſſurance of this, yet be not diſcouraged; but do you exerciſe faith, go out of your ſelves, rely upon Chriſt and that mercy which is to be found in God: you may fear God and want it; and you are to truſt in God in the want of it.

*The third.* Thirdly, theſe words have a relation alſo to the fourth verſe, where he ſaies, (as that God had given him this aſſurance of his own juſtification, for his own particular comfort in thoſe immediately foregoing verſes to the Text, ſo there,) that God had alſo given him the *tongue of the learned, to miniſter a Word of comfort in ſeaſon, to him that is weary and heavy laden*: and thereupon in this verſe, he accordingly ſhews the bleſſed condition of ſuch perſons as are *moſt weary* through long walking in darkneſſe; and withall he diſcovereth to them, the way of getting out of this darkneſſe, and recovering comfort again: And in all the word of God, there is not a more comfortable and ſeaſonable word to one in ſuch a condition, to be found. all which argues, it is ſpoken of inward darkneſſe, and trouble of ſpirit, and that in point of applying juſtification, and *God* to be a mans *God*.

CHAP.

## Chap. II.

*The particulars of the diſtreſſe, contained in theſe two phraſes:* Walking in Darkneſſe; Having no Light.

THe ſecond thing to be enquired into is, *What is the condition* of ſuch an one who is thus *in darkneſſe*, and who *hath no light*? Which I will ſo far diſcover, as the phraſes uſed here will give light into, by the help of other Scriptures.

What is His condition whileſt he *walks in darkneſſe, &c.*

§. 1.

First, he is ſaid to *have no light: Light*, ſaith the Apoſtle, *Epheſ.* 5. 13. *is that whereby things are made manifeſt*; that is, to the ſenſe of ſight, to which light properly belongs: and as *light*, and *faith*, are here ſevered as you ſee; ſo *ſight* alſo is in 2 *Cor.* 5. 7. diſtinguiſhed from *faith*, which is the *evidence of things* abſent and *not ſeen*: when therefore, here he ſaies, he hath no *light*, the meaning is, he wants all preſent ſenſible teſtimonies of Gods favour to him; he ſees nothing that may give ſenſible preſent witneſſe of it to him: Gods favour, and his own graces, and all the ſenſible tokens and evidences thereof, which are apprehended by ſpirituall ſight, are become all as *abſent things*, as if they were not, or never had been; that light which ordinarily diſcovers theſe as preſent, he is clean deprived of.

as expreſt,

1. By *having no light.*

Heb. 11. 1.

Light diſtinct from faith.

To underſtand this, we muſt know, that God to help our *faith* (which, as I ſaid before, is diſtinguiſht from *ſight*, as we now ſpeak of it) vouchſafeth a *threefold light* to his people, to adde *aſſurance* and *joy to their faith*; which is to faith, as a back of ſteel to a bow, to ſtrengthen it, and made to be taken off, or put on to it at Gods good pleaſure.

A threefold light added to faith to cauſe aſſurance.

First, the *immediate light of his countenance*, which is a clear evident beam and revelation of Gods favour, immediately teſtifying that we are his, which is called the *ſealing of the Spirit*, received *after believing*, *Epheſ.* 1. 13. which *David* deſired, and rejoiced in more then in all worldly things. *Lord lift up the light of thy countenance*: in which, more or leſſe, in ſome glimpſes of it ſome of Gods people have the priviledge to walk with joy, from day to day: *Pſal.* 89. 15. *They ſhall walk in the light of thy countenance, in thy name ſhall they rejoyce all day.* And this is here utterly withdrawn: and it may thus come to paſſe; that the

1. The immediate light of Gods countenance:

Pſal. 4. 6.

which he may want,

the ſoul in regard of any ſenſe or ſight of this, may be left in that caſe that *Saul* really was left in: 1 *Sam.* 28. 15. *God is departed from me, and anſwers me not, neither by Prophets, nor by dreams:* though with this difference, that God was really departed from *Saul*, but to theſe, but in their own apprehenſions: yet ſo, as for ought they can ſee of him, God is departed clean from them; anſwers them neither by prayer, nor by word, nor by conference; they cannot get one good look from him: Such was *Jonahs* caſe, *I am caſt out of thy ſight*, that is, he could not get a ſight of him; not one ſmile, not one glaunce or caſt of his countenance, not a beam of comfort, and ſo thought himſelfe caſt out. And ſo he dealt with *David* often, and ſometimes a long time together, *Pſal.* 13. 1. *How long wilt thou hide thy face from me?* and *Pſal.* 89. 46. *How long, &c.* even ſo long as *David* puts God in remembrance, and pleads how *ſhort a time* in all he *had to live*, and complains, how in much of that time his face had been hid from him, *verſ.* 47. And the like was *Hemans* caſe, and this alſo long, even from *his youth up*, *Pſal.* 88. 14, 15. So from *Job*, yea, and from Chriſt himſelf; *My God, my God, why haſt thou forſaken me?*

Proved. Jonah 2. 4.

Job 13. 24.

*Queſt.* And how the want of it may ſtand with

But concerning this, you will ask, How can *this dealing* of his ſtand with his *everlaſting love*, continued notwithſtanding to the ſoul, that he ſhould deal ſo with one he loves; but eſpecially how it may ſtand with the *reall influence* of his *grace*, powerfully enabling the ſoul all that while to go on *to fear and obey him?*

*Anſw.* Gods love ſtill continued,

For the firſt, it may ſtand *with his everlaſting love*, and *God* may be *his God* ſtill, as the Text tels us: ſo, *Eſa.* 54. 8. *For a moment, I have hid my face, but with everlaſting kindneſſe will I have mercy on thee.* It is but *hiding his face*, and concealing his love as *David* concealed his love from *Abſalom*, when his bowels yearned towards him: and God takes the liberty that other fathers have, to ſhut his children out of his preſence, when he is angry: and it is but *for a moment*; that is, in compariſon of *eternity*; though happily it ſhould be thus with him during a mans whole life; and he therefore takes liberty to do it, becauſe he hath ſuch an eternity of time, to reveal his kindneſſe

neſſe in; time enough for kiſſes and embraces, and to pour forth his love in.

And for the ſecond, the *reall* gracious *influences*, and effects of his favour may be continued, upholding, ſtrengthning, and carying on the ſoul, ſtill to *obey* and *fear him*, whileſt he yet conceals his favour. For, when Chriſt complained, *My God, my God, why haſt thou forſaken me?* (when, as great an eclipſe in regard of the light of Gods countenance was upon his ſpirit, as was upon the earth) yet he never more obeyed God; was never ſtronglier ſupported then at that time, for then he was *obeying to the death*. Like as we ſee, that when the Sun is eclipſed, though the earth wants the *light* of it, yet not the *influence* thereof; for the metals which are engendred in the bottome of the earth are concocted by the Sun; ſo as though the light of the Sun comes not to them, yet the influence and vertue of it doth, and altereth and changeth them: So doth Gods favour viſit mens hearts in the power, heat, and vigorous influence of his grace; when the light and comfort of it doth not; but is intercluded.

2. and with the reall influence of grace.

*Deus ſe communicat, vel qua beatus; vel qua ſanctus; qua beatus, gaudium & gloriam; qua ſanctus, gratiam: Vtrumque voluntariè, ideoque non utrũque ſimul neceſſario.*

The ſecond *light* which God vouchſafeth his people ordinarily to help and eke out their faith, is the *ſight* and comfort *of their owne graces*, unto which ſo many promiſes belong; as, of their love to his people, fear of his name, deſire to obey him. So that often when the *Sun* is ſet, yet *Star-light* appears; that is, though that other the immediate preſence and evidence of his favour ſhines not on the ſoul, yet his graces therein appear, as tokens of that his love: ſo as the ſoul knows that there is a Sun ſtill, that gives light to theſe Stars, though it ſees it not; as in the night, we know that there is a Sun in another *Horizon*, becauſe the Stars, we ſee, have their light from it; and we are ſure that it will ariſe again to us.

2. *Light* is of preſent graces;

Now a ſoul that hath true grace in it, and goes on to obey God, may alſo want light to ſee theſe his graces, and look upon his own heart as empty of all. And as they in the ſtorm, *Acts* 27. 20. ſo he, in temptation may come to *have neither Sun-light, nor Star-light; no light*, as in the Text. Thus *Eſay* 63. 17. the Church there complains that God had *hardned them from his fear*: they were affraid, feeling their hearts ſo

which he alſo may want.

hard, that the fear of God was wanting: which yet was there, for they complain of the want of it.

3. Light may be taken for the remembrance of former graces and evidences;

But yet thirdly, though he want the preſent light of Gods countenance, and the ſight of preſent grace; yet he may have a comfortable *remembrance* of what once afore he had, ſtill left; and ſo long is not utterly left in darkneſſe. Therefore further know, that the ſtate of one that fears God and obeys him, may be ſuch, as he may have no *comfortable light* or *remembrance of what grace, &c. formerly he had*, 2 *Pet.* 1.9. One that hath true grace in him, only lacks the exerciſe of them, (for I take it, that place is to be underſtood of a regenerate man, becauſe *he was purged from ſin:*) and is now ſaid to *lack grace*, becauſe he doth *not uſe it*; for *idem eſt non habere, & non uti*; a man is ſaid not to have that which he doth not *uſe*, when he ought to uſe it, (eſpecially in things whoſe worth lies wholly in uſe and imployment) for it is as good as if he had it not) now, ſuch a man may fall into ſuch a *blindneſſe*, that he *cannot ſee afar off*, and ſo *forgets* his former aſſurance, *that he was purged from his old ſins*. Yea, it may be, calls all into queſtion. Thus *David* in the 30. *Pſal.* 6, 7. though his heart was but even now, a little afore, *full of joy*, and aſſurance of Gods favour: yet God did but *hide his face*, and all was gone, *I was troubled*, (ſaies he) he was thus blind, and could not ſee what was but a little paſt him, as it is with men in a miſt.

which he may want.

The reaſon of both.

And the reaſon of theſe two laſt aſſertions is as evident as the experience thereof. For *graces* in us *ſhine*, but *with a borrowed light*, as the Stars do, with a light borrowed from the Sun. So that, unleſſe God will ſhine ſecretly, and give light to thy graces, and irradiate them, thy graces will not appear to comfort thee, nor be at all a witneſſe of Gods favour to aſſure thee. For *our ſpirit*, that is, our graces, never witneſſe alone; but if Gods Spirit joyneth not in teſtimony therewith, it is ſilent: *The Spirit of God witneſſeth with our ſpirits*, *Rom.* 8. 16. Now therefore, when God hath withdrawn his teſtimony, then the teſtimony of our hearts, and of our own graces hath no force in it.

*Queſt.* But you will ſay, Can a man have the exerciſe of grace and not know it? Fear God, &c. and not diſcern it?

Yes:

Yes: and ſome graces may then be as much exerciſed in the heart, as at any other time. He may fear God as truly, and as much as ever, and yet this fear have no light in it to diſcover it ſelf to him: it may be in the heart, in *eſſe & operari*, when not in *cognoſci*: it may have a being and a working there, when not in thy apprehenſion. *Anſw.* How grace may be exerciſed, when not diſcerned.

The reaſon is, becauſe as the influence of Gods favour may be really in the heart, when the ſenſe, ſight, and light of it is withdrawn; (as was ſaid before) ſo the power of grace may in like manner be in the heart, when the light and comfort thereof is wanting. And although it is true, that every man having the power of reflecting upon his own actions, can diſcern what thoughts are in him, and what affections; and can tell for the matter of them, what he thinks on, that he puts his truſt, and that he is grieved, &c. But yet ſo, as he may ſtill queſtion whether thoſe thoughts be acts of true and unfeigned faith, and whether thoſe affections of ſorrow for ſin, &c. be ſanctified affections, holy, and genuine, and ſpirituall affections. And the reaſon of the difference is, becauſe though the naturall *ſpirit, which is in a man, knows the things of a man*, as the Apoſtle hath it, 1 *Cor.* 2. 11. that is, his own thoughts, &c. underſtanding them *phyſically*, as they are acts *of a man*: yet, what is the true goodneſſe of them *morally*; in diſcerning This, the *ſpirit of a man is deceitfull*, and *cannot know it*, without the ſupernaturall light of the Spirit of God: who as he is the giver and actor of that grace in us; ſo *is given of God that we might know the things which are given us of God*: 1 Cor. 2. 8, 12. *Light is ſowen for the righteous, and joy for the upright*, ſaies the *Pſalmiſt*, Grace and the exerciſe of it is the ſeed, which they continually ſcatter; but light and joy is the crop that is to be reaped. The ſeed often lies hid long, though it will come up in the end. Thus light or joy may be ſevered from grace; and the comfort of it, from the power of it. *The reaſon.* Jerem. 7.

Secondly, let us further conſider the other phraſe; and what is intimated thereby, to be his condition, when (as it is ſaid) he *walks in darkneſſe*. §. 2. 2. What his condition is, as expreſt by *walking in darkneſſe*.

Firſt, to *walk in darkneſſe*, implies to be *in doubt whither to go*: ſo *John* 12. 35. *He that walks in darkneſſe knows not whither* 1. To be in doubt what will become of him.

*ther he goes.* And thus the ſoul of one that fears God, may be filled with doubts, whether God will ever be mercifull to him yea or no, and not know what God means to do with him, whether he ſhall go to Heaven or Hell. *Pſal.* 77. 7, 8, 9. *Will the Lord be mercifull?* which ſpeeches are ſpoken doubtingly: for *v.* 10. he ſaies, *this was his infirmity*, to call this into queſtion. So *Heman*, *Pſal.* 88. 5, 6, 11, 12. He thought himſelf as one that was in hell; *Free among the dead*, that is, as one admitted into the company of them there: *v.* 5. *free* of that company, as you uſe to ſay, and of the number of thoſe *Whom God no more remembred*: in ſuch *darkneſſe* was he, *v.* 6. And to raiſe him out of that condition, was a thing he doubted whether God would ever do, *v.* 10, 11, 12. *Wilt thou ſhew Wonders to the dead? ſhall thy wonders be declared in the grave?* that is, did God ever ſhew mercy to one that was in the ſame ſtate that they in hell are in, which is my ſtate now: yea, ſo, as to be out of hope: So *Lam.* 3. 18. *My hope is periſhed from the Lord.*

2. Stumbling at all comforts.

Secondly, thoſe *in darkneſſe* are apt to *ſtumble at every thing.* So *Eſa.* 59. 10. One effect of darkneſſe, mentioned there, is to *ſtumble at noon day.* So take a ſoul that is left in darkneſſe, and it will ſtumble at all it hears out of the word, either in conference, or at Sermons; all it reads, all promiſes it meets with, it is more diſcouraged by them: Oh, think they, that there ſhould be ſuch glorious promiſes, and not belong to us! Such an one miſapplies and miſinterprets all Gods dealings, and the Scriptures againſt himſelf; and *refuſeth comfort*: as *Pſal.* 77. 2. Yea, and as at the third verſe, when he *remembers God, he is troubled.*

3. Filled with terrors.

Thirdly, *darkneſſe* is exceeding terrible and full of horrour. When children are in the dark, they think they ſee fearfull ſights; it is therefore called the *Horror of darkneſſe*, *Gen.* 15. 12. So his ſoul here may be filled with fears, and terrors from Gods wrath, and of Gods being an enemy to him. *Heman* was almoſt *diſtracted* and *out of his wits with terrors.* So the Church thought, *Lam.* 3. Yea, and concluded it for certain, that God was her enemy: *Surely he is turned againſt me*, *v.* 3.

Pſal. 88. 15.

CHAP.

## Chap. III.

*The efficient cauſes of this diſtreſſe: First, the* Spirit; *whether he hath any hand therein, and how far.*

HAving thus explicated and proved this, that this doth, and may befall one who truly fears the Lord: for the more full clearing of it, I will further ſhew,

First, the *efficient cauſes.* 1.
Secondly, the *caſes* wherein. 2.
Thirdly, the *ends*, for which God leaves his children in ſuch diſtreſſes. 3.

First, for the efficient cauſes of this ſo wofull, deſperate, dark condition of Gods child: they are three which have a hand in it. The efficient cauſes of this diſtreſſe, 3.

First, Gods Spirit. 1.
Secondly, a mans own guilty and fearfull heart. 2.
Thirdly, Satan. 3.

First, for Gods Spirit: Although he hath a hand in ſome part of this diſquietneſſe; yet we muſt take heed how we put upon him any of thoſe doubts, and deſperate fears and concluſions, whereby the child of God calls his ſtate into queſtion. For the Spirit is not the direct efficient, or poſitive cauſe of them. §. 1. 1. The Spirit,

And to this end we may conſider that known place: *Rom.* 8. 16. *Ye have not received the ſpirit of bondage to fear again, but the ſpirit of adoption*; the right underſtanding of which, will alſo prevent an objection: For ſome have alledged this place, as if the child of God after he had once the Spirit, ſealing adoption to him, could never after fall into apprehenſion of bondage, that is, into fears of eternall damnation any more, or of being *bound over* for Hell; and that this can befall him but once, and that at his firſt converſion. not the cauſe of doubtfull and deſpairing thoughts;

But if we mark the words well, the Apoſtle affirmeth not, that fears of bondage can never befall Gods child again, but his ſcope is to ſhew, that the *Spirit* which we have received, having been once become the *Spirit of adoption*, *that Spirit* is never after again the *ſpirit of bondage* to us, nor the cauſe of ſuch fears; indeed at firſt converſion, and before he did wit-

neſſe adoption, he then revealed our eſtates to us, to be an eſtate of bondage; which he then doth in love, to drive us out of it; and then indeed he was *a ſpirit of bondage*; to which he hath reference, when he ſaies *to fear again*, becauſe he was once ſuch to them, and ſuch the *Holy Ghoſt* then might be, and then witneſſe to them that their eſtates were damnable: for then it was a truth, in that they had lived in an eſtate of bondage, whereunto damnation was immediately due; and had they died in it, had certainly fallen upon them: But when once by making a man a Son, He hath become the *ſpirit of adoption* to him, then if ever He ſhould put him into ſuch apprehenſions, and fears again, He ſhould witneſſe an untruth. Therefore, for the comfort of them and all believers, he tels them, that he never croſſeth nor reverſeth his teſtimony of adoption, but his office is to be ready as a witneſſe to ſeal to it. But yet, though the *Judge* doth not condemn any more, yet the *Jaylor* may trouble and affright us, and our own *hearts* may condemn us; God may give Satan leave to caſt us into priſon, to clap bolts upon us again, and to become a lying *Spirit of bondage* to us, as he became a lying ſpirit in the mouths of *Ahabs* Prophets: and he may give up our hearts to be fettered with *the cords of our own ſins*, and to be enſnared with its own inventions, and fears, and jealouſies.

but our own hearts and Satan.
1 John 3. 12.

Prov. 5. 22.

§. 2. Yet the Spirit hath ſome hand in the diſtreſſe.

For a more diſtinct underſtanding of this, to manifeſt how it comes to paſſe, that all this befals Gods child; I will ſhew how far the Holy Ghoſt proceedeth in it, and puts forth his hand towards it; and what Satans work is, where he ſtrikes in, and our own hearts, to work further, and deeper diſtreſſe, then the Holy Ghoſt by himſelf alone intended. For unto theſe three ſeverall hands is the whole to be aſcribed: and the works of Gods Spirit, and his concurrence therein, carefully to be ſevered from Satans: as light from darkneſſe at the firſt.

Thus far then the Spirit of God may concur in this darkneſſe that befals his child.

1. Privatively, to withdraw his teſtimony.

1. *Privatively*: He may ſuſpend his teſtimony, and the execution of his office of *witneſſing adoption*; he may withdraw his comfortable preſence, and *hide himſelf for a moment*, and conceal

conceal his love, as other Fathers will ſometimes do; As *David* did, when yet his heart was towards *Abſalom*: He may not admit him to ſee his face, he may ſhut a Son out of doors, when yet he doth not caſt him off: He *may retain* [illegible] *their ſins*, (as Chriſts expreſſion is) that is, call in the Patent of his pardon which he had paſſed under his hand and ſeal, *in earth*, that is, in their own conſciences; take it out of their hands and cuſtody, and call for it home again into the Pardon office in *Heaven*, and there keep it. And alſo when Satan comes and gives in a falſe witneſſe, and evidence, and our own hearts thereupon likewiſe condemn us, the Holy Ghoſt may ſtand by (as it were) ſilent, and ſay nothing to the contrary, but forbear to contradict Satan by any loud teſtimony, or ſecret rebuking him, as he doth at other times: as *Zach.* 3. 1, 2.

2. *Poſitively:* He may further proceed:

2. Poſitive, in 2. things.

1. To reveal and repreſent God as angry with his child, for ſuch and ſuch ſins formerly committed, and make him ſenſible thereof; not barely by concealing his love, but by making impreſſions of his wrath upon his conſcience immediately, and not by outward croſſes only. Thus *Eſay* 57. 17, 18. God not only *hid himſelf and was wroth*, that is, expreſſed his wrath by hiding himſelf; *but I ſmote him and was wroth:* and *verſ.* 16. he *contended* and *was wroth*, that is, *fought againſt him as an enemy*, as *Eſay* 63. 10. and this with his wrath upon his ſpirit; for it follows, that the *ſpirit* was ready to fail, and the ſoul, which he had made; ſo as it was the *ſpirit* which was the White God ſhot at and wounded, and that ſo deep, that it was ready to fail and come to nothing; which *Solomon* cals by way of diſtinction *a wounded ſpirit*, which *who can bear?* and differenceth it from all other afflictions upon the outward man, which ſtrike the ſpirit but through the clothes of the body mediately; for ſaies he, *The ſpirit of a man will ſuſtain his infirmity:* that is, all ſuch outward afflictions wherein it ſuffers but by way of ſympathy, and compaſſion; but when the ſpirit it ſelf is laid bare and naked, and wounded immediately by Gods wrath, (which onely can reach it, and wound it,) *Who can beare this?* Thus towards *Heman*, God did not onely

1. To repreſent God angry by immediate expreſſion of wrath on the conſcience.

*hide*

*hide his face from him*, Psal. 88. v. 14. but *His fierce wrath went over him*, and *thy terrours* (saies he) *cut me off*, v. 16. not *wounded* him only, but even *cut him off*: and such impressions of immediate wrath, as expressions and effects of Gods anger, the Holy Ghost may make upon the spirit of his child: for it is a truth that God is angry and wroth with them when they sin; which anger he may make known, not only by dumb signes in outward crosses and effects; but by an immediate witnessing, and plain and expresse speaking so much to their consciences, and making them to feel so much, by scalding drops of his hot displeasure let fall thereon; And as other Fathers shew their anger by whipping the bodies of their children (upon this ground, as saies the Apostle) because they are the *Fathers of our flesh*: *Heb.* 12. 9. So, for the like reason may God shew his anger, and chastise his children by lashing their spirits: For he is the *father of our spirits*, as he speaks in the same place. And likewise our spirits, and the very *bones and marrow of them do lie open and naked to him, with whom we have to do, and his Word* and spirit being *quick and powerfull, and sharper then any two-edged sword*, are able *to divide*, and cut even to the *bones and marrow*; as the same Author speaks. Yet withall, so as when he expresseth his wrath thus upon their consciences; he doth not witnesse, that this is an eternall wrath which he hath conceived against them; for it is but a temporary displeasure, *It is but for a moment*, as *Esay* speaks; the indignation of a Father; nor is it a wrath which revenging justice hath stirred in him, but *Fatherly affection*. And though the Spirit tels them that God is displeased, yet never that they are accursed; that is a false collection made out of it.

Heb. 4. 12, 13.

Heb. 12. 6.

2. By shaking over him the threatnings of eternall wrath.

Yet 2. The Holy Ghost may proceed yet farther herein; so far as to bring forth, and shew him, and shake over him the rod of his eternall wrath, especially when he hath provoked Christ by presumptuous sins already; and to prevent his going on frowardly in the way of his heart. And this, both 1 by presenting to them, and setting on all those threatnings, which do hypothetically and conditionally threaten, even to believers, eternall damnation: such as that which we find, *Rom.* 8. 13: *If ye live after the flesh, ye* (even you believers) *shall die*: for there

there is a truth in all ſuch threatnings, ſo conditionally propounded, which reacheth Gods deareſt children, under a condition, and with relation to going on in ſin: to ſtop him and prevent him in which, when he is a going on frowardly in the way of his heart, the holy Spirit may bring home ſuch threatnings to him, with reſpect to ſuch a courſe as he is entring into, and accordingly ſtir up the fear of that damnation thus threatned, if he ſhould go on in thoſe ſins he hath begun to commit: But to apply threatnings of eternall damnation ſimply to his perſon, as that thou ſhalt die eternally; this the Holy Ghoſt doth not ſpeak to the heart of a believer, when he is a believer. And again alſo the Holy Ghoſt may repreſent to him, and mind him of all thoſe examples of men in whom for their going on in ſin, *his ſoul hath had no pleaſure*; and of Heb. 10. ult. Gods dealings with them: As how he ſware againſt many of the *Iſraelites*, for their provocations of him, *that they ſhould never enter into his reſt*; and how he rejected *Eſau* for the deſpiſall of his birthright; and all this with this end, to ſtartle and awaken him; and with this intimation, that for ſuch and ſuch ſins, God might in like manner deal with him. For, theſe, and the like examples, doth the Spirit of God ſet before the believing Hebrews: *Heb. chap.* 3. and *chap.* 12. and the believing Corinthians: 1 *Cor.* 10. from the 5. *v.* to the 13. to keep them in fearfulneſſe to offend: But to apply any ſuch examples abſolutely unto them: ſo as to ſay, thus God intends to do with thee, for ſuch and ſuch ſins paſt, and that God will never be mercifull; This the Holy Ghoſt doth not ſpeak to a believers heart.

## Chap. IV.

*How Satan and our hearts increaſe this* darkneſſe *by falſe concluſions from the Spirits worke, illuſtrated by the like in the illumination of Temporaries. The Spirits work in both compared.*

From which work of the Spirit Satan and our hearts make falſe concluſions.

And now the Spirit of God having proceeded thus far himſelf in cauſing ſuch darkneſſe, and terrors of conſcience in them that fear him; *Satan* and their *own hearts* (unto which

he may and doth often further alſo leave them) may take occaſion from theſe diſpenſations of the Holy Ghoſt, (which are all holy, righteous and true) to draw forth falſe and fearfull concluſions againſt themſelves, and their eſtates, and ſtart amazing doubts, and fears of their utter want of Grace, and lying under the curſe, and threatnings of eternall wrath at the preſent; yea and further, of eternall rejection for the future, and that God will never be mercifull; and ſo lay them lower, and caſt them into a further darkneſſe and bondage then the Holy Ghoſt was cauſe of or intended: Miſinterpreting and perverting all theſe his righteous proceedings; as interpreting, that withdrawing his light and preſence, and hiding himſelf, to be a caſting them off: thus *Heman Pſal.* 88. 14. So likewiſe miſconſtruing that temporary wrath, chaſtiſing and wounding their ſpirits for the preſent, to be no other, then the impreſſions and earneſt of Gods eternall vengeance: and arguing from their being *under wrath*, themſelves to be children *of wrath*; and miſapplying the application of all thoſe threatnings of eternall damnation made by the Spirit but in relation, and under a condition of ſuch and ſuch courſes for the future, to be abſolute againſt their perſons, and to ſpeak their preſent eſtate; and becauſe ſuch examples of men caſt off are preſented to them, to ſhew them what advantage God might take againſt them; they miſtaking, think they read their own deſtiny laid before them in them; and conclude that God will deal ſo with them: And thus the Apoſtle ſaies of ſin, *Rom.* 7. 11. That *ſin taking occaſion by the commandement*, (he miſunderſtanding the ſcope of it, when a Phariſee) *it deceived him, and thereby ſlew him:* and yet *the Commandement is holy, juſt, and good, verſ.* 12. So Satan and our hearts, by occaſion of theſe dealings of the Spirit (which are righteous and true, as himſelf is, who is the Spirit of truth and leads into truth) do *deceive* believers, and lay them in their apprehenſions *among the ſlain whom God remembreth no more*, as *Heman* ſpeaks, *Pſal.* 88. 5.

The like inſtanced in Temporaries.

And as in theſe, ſo in other works and diſpenſations of Gods Spirit, it is ordinary for Satan and our hearts to practiſe the like deluſions, and falſe concluſions upon them. To inſtance in thoſe more common and inferiour works of the Spirit on the hearts

hearts of men, not as yet ſavingly regenerated: The Spirit *enlightning* them, together with impreſſions of joy, and a taſte of ſweetneſſe in the promiſes of the Goſpel, and of ſalvation revealed therein, which under a condition of true repentance and converſion the Spirit of God doth make the offer and tender of known unto their hearts. Thus he wrought upon the ſtony ground, and in the *Jews* by *Johns* miniſtry, *John* 5. 35. which light, and taſte, and revelation of this conditionall proffer, tending in a way unto ſalvation, by alluring their hearts to ſeek it they often through Satans abuſe of this good work, and the ſelf-flattery of their own hearts, do too haſtily take to be that grace which *accompanies ſalvation*, or which hath ſalvation annexed to it: from which, the Apoſtle by that very expreſſion, *Heb.* 6. in the 9. *verſe*, doth difference thoſe *enlightnings*, mentioned, *verſ.* 4. They thus miſtaking theſe works precurſory to grace, even as the *Jews* miſtook *John*, that was but ſent before *to prepare the way for Chriſt*, to be that very true *Chriſt* that was to come into the world: and miſunderſtanding the entendment of Gods moſt bleſſed Spirit in ſuch his dealings, they make up too haſty a concluſion not meant by the Spirit in thoſe premiſes.

Ἐχόμενα σωτηρίας.

And I inſtance in theſe the rather, becauſe theſe his diſpenſations of *deſertion* (which we have in hand) towards them already *regenerated*, and thoſe forementioned *viſitations* towards *ſuch* as often *attain not to regeneration*, are in an oppoſite way of compariſon exceeding parallel, and much alike in the diſpenſations themſelves; as well as in the differing falſe concluſions which are drawn from either, and do therefore exceedingly illuſtrate the one the other. God withdrawing himſelf as much in their ſenſe, from thoſe who are in covenant with him; as he draws neer unto, and viſits their hearts from on high, who are as yet ſtrangers to him: The needle of Gods favour and love *varying* as much (that I may ſo allude) towards Hell in their *Compaſſe* who ſhall be ſaved, as it doth heavenward in the other, many of whom arrive not thither. For as they are brought *nigh to the kingdome of heaven*, (as Chriſt told him:) ſo of true believers it may be ſaid, that their ſouls do often draw neer to hell, in their own ſenſe and apprehenſion;

A compariſon between the work of illumination in them, and of darkneſſe in theſe.

Mar. 12. 34.

henſion; *and the pains of hell do take hold upon them.* And as the other are enlightned, as *Balaam* was: ſo they are left *to walk in darkneſſe* and ſee *no light.* And do *taſte* of that *wrath* which the Law threatens: as thoſe other *taſte* the *goodneſſe* of that ſalvation the Goſpel offereth. God out of a *temporary* anger chaſtiſing them for a moment: as with a temporary favour he ſhineth upon the other. That as they for *a ſeaſon rejoyce in that light,* John 5. 35. So Gods deareſt children *may be for a ſeaſon in much heavineſſe,* (as the Apoſtle ſpeaks) 1 *Pet.* 1. 6. *and walk in darkneſſe.* And as the ſimilitude of the dealings themſelves run thus far along in a parallel line of compariſon: So it holds in the falſe apprehenſions which Satan and our hearts do make out of both: and the cauſe of the miſtake in each, is alſo alike. For Gods dealings with thoſe *Temporary believers,* being ſo like to thoſe dealings towards ſuch as receive a ſtate of adoption from him: They thence too haſtily conclude their acceptance unto life. And on the contrary, Gods dealings with theſe *Temporary deſpairers,* (as I may ſo call them) being ſo like in their ſenſe, to his proceedings with thoſe he cuts off for ever, they in like manner as haſtily conclude (*I ſaid in my haſte,* ſaies *David*) their eternall rejection. Only in the iſſue they prove unlike: theſe deſertions tending but to the preſent diſcomfort of true believers, through their frailty: but in the other through their own willing neglect, their enlightnings turn to their deſtruction.

So as to conclude, we muſt warily ſever the work of Gods Spirit herein, from that of Satan, and our own hearts; not attributing ſuch deſperate concluſions to the Spirit. Thus that depth of *ſorrow* wherewith that humbled Corinthian was welnigh *ſwallowed up,* 2 *Cor.* 2. 7. is aſcribed unto Satan, when *v.* 11. it is made and termed one of *his devices,* which word doth in part refer to the Corinthian's ſorrow. Thus *David* alſo imputes *that* his queſtioning, *Pſal.* 77. *Whether God would be mercifull* to him, *v.* 7. unto his own heart: this is *my infirmity,* ſaies he, *v.* 10. So as the blame herein is to be divided between Satan and our hearts. To ſpeak more particularly of either.

CHAP.

## Chap. V.

*How our* own hearts *are the cauſes of this* darkneſſe: *The principles therein, which are the cauſes of it.*

First, that our own hearts ſhould be the cauſes and producers of ſuch diſtreſſe and darkneſſe, when the Holy Ghoſt thus deals with us, is at all no wonder: becauſe

§. 1. 1 By reaſon of our *weakneſſe* as we are *creatures.*

1. As we are *creatures*, there is ſuch a *Weakneſſe*, and *infirmity* in us as *David* ſpeaks; by reaſon of which, if God doth but hide himſelf and withdraw his preſence, (which ſupporteth us in comfort, as in being) we are ready preſently to fall into theſe fears of our ſelves. The Pſalmiſt ſaith of all the *creatures*, *Thou hideſt thy face and they are troubled:* and this by reaſon of their weakneſſe, and dependance upon God: And no leſſe, but far greater is the dependance of the *new creature* upon Gods face and preſence; that it cannot be alone and bear up it ſelf, but it *fails* if *God hide himſelfe*, as *Eſay* ſpeaks, *chap.* 57. Eſpecially now in this life during the infancy thereof, whilſt it is a *child*, as God ſpeaks of *Ephraim*, *Hoſ.* 11. 1. then it cannot ſtand, or go alone, unleſſe *God bear it up in his arms*, and *teach it* to *go*, as he ſpeaks there, *verſ.* 1, 3. And then alſo as children left alone in the dark, are afraid of bugbears, and they know not what, and are apt to ſtumble and fall, which is by reaſon of their *weakneſſe:* So is it with the new creature in its childhood here in this life, It was *my infirmity*, ſaies *David*; and again, *Thou didſt hide thy face and I was troubled.* Pſal. 30. 6.

Pſal. 104. 29.

There is not onely ſuch a *weakneſſe* in us as we are *creatures:* But,

§. 2. 2. Of an innate *darkneſſe* as we are *ſinfull creatures.*

2. Alſo an innate *darkneſſe* in our ſpirits as we are *ſinfull creatures:* ſince the fall, our hearts of themſelves are nothing but *darkneſſe*, and therefore no wonder, if when God draws but the curtains, and ſhuts up the light from us, that our hearts ſhould engender, and conceive ſuch horrid fears and doubts: Thus in the 2 *Cor.* 4. 6. The Apoſtle compareth this native darkneſſe of our hearts unto that *Chaos*, and lump of *darkneſſe* which at the firſt creation covered *the face of the deep:* when he ſaies, that *God who commanded light to ſhine out of darkneſſe*, (he referreth to the firſt creation, *Gen.* 1. 1, 2.) *hath ſhined into our*

*hearts* [even of us Apoſtles] *to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* So that no longer then God continues to ſhine, either the *light of comfort*, or *of grace*, no longer do our hearts [even of us believers] retain light in them. And if at any time he withhold *that light of comfort in his face*, when yet he continueth an influence of grace; then ſo far do our hearts preſently return to their former darkneſſe: and then doth *that* vaſt womb of darkneſſe conceive, and form all thoſe fears and doubts within it ſelf. Conſidering withall that our hearts are a *great deep* alſo; ſo deep in darkneſſe and deceitfulneſſe, as no plummet can fathom them: *Deceitfull above all things, who can know it?* Jer. 17.9. Darkneſſe *covereth not the face of this deep only*, but it is darkneſſe to the bottome, throughout darkneſſe. No wonder then, if when the *Spirit* ceaſeth to *move upon* this *deep* with beams of light, it caſt us into ſuch *deeps* and *darkneſſe* as *Heman* (complaining) ſpeaks of, *Pſal.* 88. 6. and frameth in it ſelfe ſuch hideous apprehenſions and deſperate concluſions of a mans own eſtate.

§. 3. A 3. principle is *carnall reaſon.*

Eſpecially ſeeing, 3. There is ſo much ſtrength of carnall and corrupt reaſon in men, ready to forge and invent ſtrong reaſons and arguments to confirm thoſe ſad fears and darkned apprehenſions; and thoſe drawn from thoſe dealings of Gods Spirit mentioned. For as it is ſaid of the Gentiles, that when *their fooliſh hearts were darkned*, (that is, when left and given over to their own naturall darkneſſe) *they became vain in their imaginations*, or (as the originall hath it) in their *reaſonings*, *Rom.* 1.21. and this even in thoſe things which God had clearly revealed in his works, to the light of nature: (of which that place ſpeaks.) So may it be ſaid even of thoſe who have been moſt enlightned, that their hearts are apt to become much more vain in their reaſonings about, and in the judging of their own eſtates before God, out of his word and dealings with them, if God once leaves them unto darkneſſe. And this *that* great caveat given to profeſſors, *Jam.* 1.22. gives to underſtand, when they are exhorted to take heed that in *hearing the Word* they be not found *deceiving themſelves by falſe reaſonings: Jam.* 1.22. So the originall, παραλογιζόμενοι ἑαυτοὺς, renders

Λογισμοὶς.

ders it, which is, as if we ſhould ſay, *falſe reaſoning themſelves*; as we uſe to ſay in a like phraſe of ſpeech, *befooling themſelves*. And this is ſpoken of judging of their own eſtates; concerning which, men are more apt thorow the diſtempers and prejudices of ſelf-love *to make* (to ſpeak in *that* phraſe of the Apoſtle) *falſe Syllogiſmes*, and to miſconclude, then about any other ſpirituall truth whatever. And as men that want true faith, the unſound hearers of the word (of whom the Apoſtle there ſpeaks) are thus apt, through carnall reaſon miſapplying *the word they hear*, to frame and draw them from thence (as he inſinuates) multitudes of falſe reaſons to uphold and maintain to themſelves a good opinion of their eſtates: So on the contrary, in thoſe who have true faith, all *that* carnall reaſon, (which remains in a great meaſure unſubdued in them) is as apt to raiſe and forge as ſtrong objections againſt the work of faith begun, and as peremptorily to conclude againſt their preſent eſtates by the like miſapplication of the word; but eſpecially by miſinterpreting Gods dealings towards them. And they being ſometimes led by ſenſe and reaſon, whilſt they walk in darkneſſe, they are apt to interpret Gods mind towards them, rather by his works and diſpenſations, which they ſee and feel, then by his word, which they are to beleeve. This we may ſee in *Gideon*, *Judg.* 6. who becauſe God wrought not miracles as he had formerly for his people, but had delivered them into their enemies hands, from thence reaſoneth againſt the meſſage of the Angel, (Chriſt himſelf) who had told him, *the Lord is with thee*, *v.* 12. But he objects, Oh my Lord, *if the Lord be with us, why then is all this befallen us? Where be all the miracles which our fathers told us of? But now the Lord hath forſaken us, &c.* This we may alſo ſee in *Aſaph*, or what other holy pen-man of the 73. *Pſal.* his heels were wel-nigh tript up in the dark: *My feet were almoſt gone* (ſaies he) *v.* 2. that is, from keeping his *ſtanding by faith*, as the Apoſtle ſpeaks, *Rom.* 5. and this by an argument framed by carnall reaſon, from Gods diſpenſation of outward proſperity to wicked men; but on the contrary, *chaſtening of him every morning*, with outward afflictions, as the oppoſition doth there import. And how peremptory is he, in his concluſion thence deduced? *Verily, I have cleanſed*

Which as in men unregenerate, reaſons for their bad eſtates; So in the regenerate againſt the goodneſſe of their eſtates.

*cleanſed my heart in vain*, v. 13. and what reaſon hath he? *For all the day long I have been plagued, &c.* v. 14. He thought his reaſon ſtrong, and irrefragable, elſe he would not have been ſo concludent [*Verily, &c.*] But what would this man have ſaid and thought if he had been in *Hemans* condition? or in *Jobs*, or *Davids*? if in thoſe ſhallowes of outward troubles, which are *common to man*, his faith could not find footing; but he was wel-nigh caried away with the common ſtream and errour of wicked men; to have *condemned* himſelf, and *the generation of the righteous*, v. 15. How would his faith have been overborn, *if all Gods waves and billowes had gone over him?* as *David* complains, *Pſal.* 42. 7. How would he have ſunk in *Hemans deeps*, *Pſal.* 88. or in *Davids*, Pſal. 69. 2. *I ſink in the deep mire where there is no ſtanding: I am come into deep waters, where the flouds overflow me.* Speaking of ſuch *Waters as came in unto his ſoul*; *v.* 1. Even the flouds of Gods immediate wrath breaking in upon his conſcience, over-flowing the inward man and not the outward only. How much more peremptorily would he have concluded againſt himſelf, if this had been his condition? as indeed they, and many others of the generation of Gods children have done, when they have lain under, and walkt in ſuch diſtreſſes.

And the reaſon of all this is as evident as the experience of it.

How potent and prevalent *carnall reaſon* is with us,

1. In generall: *Reaſon* is of it ſelf a buſie principle, *that* will be prying into, and making falſe gloſſes upon all Gods matters as well as our own; and trying its skill, in arguing upon all his dealings with us. Thus *Jeremy* muſt needs be reaſoning with God about his diſpenſations towards wicked men, *chap.* 12. 1, 2. and *Job*, of his dealings with himſelf: *chap.* 13. 3. And *Reaſon* being likewiſe the ſupream principle in us by nature, and our higheſt difference as we are men; therefore no wonder if when we are left to our ſelves *to walk in darkneſſe*, we *walk as men*, as the Apoſtle ſpeaks, 1 *Cor.* 1. 3. and to uſe *Solomons* words, *do leane to our owne wiſdome*, even becauſe it is *our owne* and was brought up with us; it is our great *Ahitophell*, (and as *David* ſaies of him) *Our guide with whom we have taken ſo much ſweet counſell* in all our worldly and politique affairs: In which only,

Prov. 3. 5.

we

we ſhould make uſe of its advice: But we too often *take it into the Sanctuary* with us, & *walk in company with it into the houſe of God,* (to allude to what *David* ſayes there, *Pſal.* 55.13, 14.) that is, we ſuffer it to meddle in matters that pertaine to the Sanctuary, and to debate and conclude of our ſpirituall and eternall eſtates, (as well as of our temporall; and which is worſe, we are opinionative of its judgement therein; *I thought* (ſaies *Aſaph* in that forementioned Pſalme) *to know this,* v. 16. that is, he thought to have comprehended and reacht Gods mind in thoſe his diſpenſations, by the diſcuſſions of reaſon, and ſo to have concluded rightly from them: Whereas *after he had gone into the Sanctuary,* v, 17. with faith alone, and thereby conſulted with the word, he confeſſeth his own wiſdome and beſt reaſon to have beene *as ignorant* of Gods meaning, and of thoſe rules he proceedeth by, in thoſe his diſpenſations towards his children, *Even as a beaſt,* v. 22. is of thoſe principles which men walke by, or the intentions they have in their waies. If *Reaſon* then, when it is ſo utterly unskilfull and miſtaken in the premiſes, will yet be exerciſing and trying its faculty in reaſoning from them, no wonder if the concluſions thence deduced be ſo wide and wilde; and yet with *Aſaph, We think we know this.*

& how deſperate an enemy unto faith; and the reaſon of it.

But more particularly: Carnall reaſon is the moſt deſperate enemy to faith of all other principles in man. For untill faith be wrought, it is the moſt ſupreme principle; but then faith depoſeth and ſubjecteth it, and afterwards doth often contradict it, yea excludes it, as unskilfull in its matters, from being of its counſell. And ſo deep and deſperate is this enmity againſt faith, that look what is the moſt eſpeciall work and buſineſſe of faith (which is to alter our eſtates before God, and put us into a ſtate of juſtification and to aſſure us of it) therein it ſhews a more peculiar enmity againſt faith, by oppoſing it in that work of it more then in any other. This enmity ſhewes it ſelfe both *before* and *after* faith is wrought, and the one illuſtrates the other. For as before faith was wrought, carnall reaſon ſhewes its oppoſition, by uſing the utmoſt of its ſtrength to perſwade a man of the goodneſſe of his eſtate though without faith; thereby to prevent the entrance of faith &

our ſeeking after it at all, as not needfull to change our eſtates or to juſtifie us, and thus would keep it wholly out. And therefore in the *firſt working of faith*, the Holy Ghoſt brings faith in by force of open armes, as a Conqueror *caſting down all* Λογισμὸς. *thoſe ſtrong holds* and *reaſonings*, (as the word is, 2 *Cor.* 10. 4.) which carnall reaſon had been long a building and a fortifying, and ſo erecteth faith a throne upon the ruines of them all. Thus in like manner *after faith* is thus wrought, all *that* carnall *reaſon* which is left unſubdued, doth out of a further revenge of ſuch an overthrow, and with a greater degree of enmity oppoſe faith ſtill, only it diverts the war, now muſtering up new forces, and turneth all the great Ordnance a clean contrary way, namely to perſwade a man by all the objections it can raiſe, of the badneſſe of his eſtate now, as before of the goodneſſe of it: Hereby to blaſpheme the great work of faith in juſtifying of us: And alſo becauſe that next to *juſtifying us*, the office and errand of faith is to ſettle in our hearts *peace with God*, and a perſwaſion of our being in his favour, as *Rom.* 5. 1. Therefore doth carnall reaſon bend the utmoſt of its power and *Acumen* to perſwade upon all occaſions, by all the moſt ſpecious and ſeeming arguments it can ſtart and ſuggeſt, that God is not at peace with us, nor as yet reconciled to us; meerly to contradict faith in what is the principall point it would perſwade us of.

The great advantage carnall reaſon hath in time of deſertion.

So that as in men whileſt unregenerate, carnall reaſon endeavours by falſe reaſonings to preſerve a good opinion of their eſtates in them: In like manner the very ſame principle of carnall reaſon continuing its oppoſition to faith, doth as much perſwade to a bad opinion of their eſtates when they are once regenerated.

And to conclude this, if in any condition that befals Gods child, *carnall reaſon* hath the advantage and upper ground of *faith*; it is now when it is in the *valley of the ſhadow of death*, as *David* ſpeaks, when *it walks in darkneſſe* and *hath no light*: A condition that doth afford a moſt compleat Topicks for *carnall reaſon* to frame objections out of; When in reſpect of Gods dealings with him there is a ſeeming conjunction of all bad aſpects threatning perdition and deſtruction: When faith is under

under ſo great an eclipſe, and is left to fight it out alone in darkneſſe, and hath no ſecond: when on the contrary *carnall reaſon*, and our dark hearts (which are led by ſenſe) are poſſeſſed with the ſenſe (the deepeſt and moſt exquiſite ſenſe) and impreſſions of (that which the heart is moſt jealous of) Gods ſoreſt wrath and diſpleaſure, and that felt and argued (not mediately and afar off, by conſequence from outward afflictions; but) immediately from Gods own hand. Thou alwaies haſt ſuſpected (ſaies carnall reaſon) that thou wert a child of wrath, and that thou and God were enemies; But now thou findeſt it put out of queſtion, and that from Gods own mouth, *who ſpeaketh* grievous things *againſt thee*; thou haſt it alſo under his own hand, for lo *he writeth bitter things againſt thee*, that is, in thy conſcience, as *Job* ſpeaks, and *holdeth thee for an enemy*, *verſ.* 24. and whips thee with the ſame rod of his immediate wrath and diſpleaſure, wherewith he laſheth thoſe *that* are cut from his hand, and whom he remembreth no more, but are now in hell, as *Heman* ſpeaks. A time alſo this is when this preſent ſenſe of wrath ſo diſtempers and (to uſe *Hemans* words) *diſtracts* the mind, that it cannot liſten to faith, which ſpeaks of nothing too, but of what it ſees not; even as the people of Iſrael *could not attend* to *Moſes* his meſſage of deliverance through the *anguiſh* of their preſent bondage, *Exod.* 6. 9. So as no wonder if then carnall reaſon be moſt buſie, and takes this advantage to frame and ſuggeſt the ſtrongeſt objections to the ſoul whilſt it is in this diſtemper.

Jer. 31. 20.

Job 13. 26.

§. 4.

A 4. Principle, are corrupt affections of *jealouſie ſuſpition*, and *incredulity*, which joyne with carnall reaſon in this.

Adde unto all this 4. that as there is ſuch ſtrength of corrupt reaſon which is thus oppoſite to faith, ſo that there are many other principles of corrupt affections in the heart, which joyn and take part with carnall reaſon in all this its oppoſition againſt faith, and which ſet it awork and do back it as much in perſwading Gods children that their eſtates are naught, as in ſecuring men ungenerate that their eſtates are good; and the hand of ſelf-love (which bribeth and biaſſeth carnall reaſon, eſpecially in judging of our eſtates) is found as deep in the one as in the other; and this doth yet give further light to this point in hand. For look as before faith is wrought, *ſelf-flattery* (which is one branch of ſelf-love) bribeth and ſetteth carnall

reaſon awork to plead the goodneſſe of their eſtates to men unregenerate, and cauſeth all ſuch falſe reaſons to take with them, which tend to perſwade them to think well of themſelves: So when once faith is wrought, *jealouſie*, and *ſuſpitiouſneſſe*, and *incredulity*, (which are other, as great ſprigs of pride and ſelfe-love in us, as the former, which doe begin to ſprout and ſhew themſelves, when that other is lopt off, and which doe grow up together with the worke of faith) theſe doe edge and ſharpen the wit of carnall reaſon, to argue and wrangle againſt the worke of faith and grace begun; and all ſuch objections as carnall reaſon doth finde out againſt it, are pleaſing and plauſible to theſe corrupt principles, for they are thereby nouriſhed and ſtrengthened.

The riſe of them and of their working in the heart.

And the reaſon why ſuch *jealouſies*, and *ſuſpitions*, &c. (which are ſuch contrary diſpoſitions unto ſelf-flattery which ſwayed our opinions of our eſtates before) ſhould thus ariſe and be ſtarted up in the heart upon the work of faith, and be apt rather to prevaile now after faith, is; [1] Becauſe that in the work of humiliation, (which prepares for faith) all thoſe ſtrong holds of carnall reaſon being demoliſht, which upheld ſelf-flattery, and that falſe good opinion of a mans eſtate, and thoſe mountainous thoughts of preſumption as then laid low, a man is for ever put out of conceit with himſelfe, as of himſelfe. At which time alſo, [2] he was ſo throughly and feelingly convinced of the hainouſneſſe of ſin, (which before he ſlighted) and of the greatneſſe and multitudes of his ſins, that he is apt now (inſtead of preſuming as before) to be jealous of God, leſt he might have bin ſo provoked as never to pardon him, and is accordingly apt to draw a miſinterpretation of all Gods dealings with him to ſtrengthen that conceit. And [3] having through the ſame conviction, the infinite errour and deceitfulneſſe of his heart before, in flattering him and judging his eſtate good, when it is moſt accurſed, ſo cleerly diſcovered and diſcerned; he thereby becomes exceding jealous, and afraid of erring on that hand ſtill, and ſo is apt to lend an eare to any doubt and ſcruple that is ſuggeſted. Eſpecially [4] he being withall made apprehenſive both of *that* infinite danger to his eternall ſalvation there may be in nouriſhing a falſe opinion of the goodneſſe of his eſtate, if it ſhould prove

prove otherwiſe; becauſe ſuch a falſe conceit keeps a man from ſaving faith: whereas to cheriſh the contrary errour in judging his eſtate bad, when it is in truth good, tends but to his preſent diſcomfort; ſo as he thinks it ſafer to erre on *that* hand then the other. And ſ being alſo ſenſible of what tranſcendent concernment his eternall ſalvation is of, (which he before ſleighted) this rowſeth ſuſpition, (which in all matters of great conſequence and moment, is alwayes doubting and inquiſitive) and alſo keeps it waking, which before lay aſleepe. And all theſe being now ſtartled and ſtirred up, doe not only provoke carnall reaſon unſatisfiedly to pry into all things that may ſeeme to argue Gods disfavour, or the unſoundneſſe of our hearts, but alſo doe give entertainment to, and applaud all ſuch objections as are found out, and makes up too haſtily falſe concluſions from them.

§. 5. 3. Principle. *The guilt of our own conſciences*, remaining in part defiled, a cauſe of this darkneſſe.

Laſt of all, as there are theſe corrupt principles of carnall reaſon, and ſuſpitiouſneſſe in us, to raiſe and foment theſe doubts, and feares from Gods dealings towards us: So there is an abundance of guilt within us, of our falſe dealings towards him. And we have *conſciences*, which remaine in part *defiled*, which may further joyn with all theſe, and increaſe our feares and doubtings; and as we are *darke* and *weak* creatures, ſo *guilty* creatures alſo. And this guilt like the waves of the Sea, or the ſwellings of Jordan, doe beginne upon theſe terrible ſtormes from God to riſe, and ſwell, and over-flow in our conſciences. As in *David Pſal.* 38. when Gods wrath was ſore upon him, *v.*1,2. then alſo he complaines, *Mine iniquities are gone over my head*, v.4. There is much guile and and falſeneſſe of heart, which in thoſe diſtempers (when our conſciences doe boile within us, and are ſtirred and heated to the bottom) doth like the ſcum, come up and flote aloft. Thus in *David* when he was under the rod for his ſin of murder, as the guilt of his ſinne, ſo the *guile* of *his Spirit* came up, and he calls for *Truth in the inward parts*, Pſal. 51.6. For as *his ſinne*, v.2. ſo his falſeneſſe of heart *was ever before him*, and with an eye to this he ſpake that ſpeech, Pſal. 32. Oh *bleſſed is that man in whoſe ſpirit is no guile*, and *to whom the Lord imputeth no ſin*. Thushe ſpake when God

had charged upon him the guilt of his ſin, and diſcovered to him the guile of his ſpirit, *ver.* 4, 5. And this guile doth oftentimes ſo appear, that our conſciences can hardly diſcern any thing elſe to be in us, it lies uppermoſt, and covers our graces from our view; and like as the chaffe when the wheat is toſſed in the fan, comes up to the top; So in theſe commotions and winnowings of ſpirit, do our corruptions flote in our conſciences, whilſt the graces that are in us lie covered under them out of ſight; and the dark ſide of our hearts (as of the cloud) is turned towards us, and the light ſide from us. And in deed there are in the beſt of us humors enough, which if they be ſtirred and congregated in our conſciences, may alone caſt us into theſe burning fits of trouble and diſtreſſe; ſo as whilſt Gods Spirit ſhall withhold from us the light of our own graces, and our own conſciences repreſent to us the guilt and corruptions that are in our beſt performances, our hearts may conclude our ſelves hypocrites, as M. *Bradford* in ſome of his letters doth of himſelf; and others of the Saints have done. Yea, ſo as even *our own conſciences* (which are the only principle now left in us, which ſhould take part with and incourage *faith*, and witneſſe to us (as the office of it is) the goodneſſe of our eſtates) in this may joyne with the former corruptions againſt us, and bring in a falſe evidence, and pronounce a falſe judgement. Even Conſcience it ſelfe, which is ordained as the urine of the body to ſhew the eſtate of the whole: (and therefore is accordingly called *Good* or *Evil* as the mans ſtate is) This is apt in ſuch diſtempers to change and turn colour; and look to a mans own view as foul as the ſtate of a *very hypocrite*.

*The reaſon.* And the reaſon of this is alſo as evident, as is the experience of it. Even becauſe *conſcience* remains in part *defiled* in a man that is regenerate: and though *We are ſprinkled from an evill conſcience* in part, yet not wholly: ſo as though *our perſons* are fully diſcharged from the guilt of our ſins, *through the ſprinkling of Chriſts bloud*, before **God**; yet the ſprinkling of that bloud upon our conſciences whereby we apprehend this, is imperfect; and the reaſon is, becauſe this very ſprinkling of conſcience, whereby it teſtifies the ſprinkling of Chriſts bloud, & our juſtification thereby, is but part of the ſanctification of conſcience,

as

as it is a faculty, whoſe office and duty is to teſtifie and witneſſe our eſtates; and therefore as the ſanctification of all other faculties is imperfect, ſo of conſcience alſo herein. And hence it is that when Gods Spirit forbeareth to witneſſe with conſcience, the goodneſſe of our eſtates, and ceaſeth to embolden and encourage conſcience by his preſence, and the ſprinkling of Chriſts bloud upon it againſt the remaining defilement; that then our conſciences are as apt to fall into fears, and doubts, and ſelf-condemnings; even as much as when he withdraws the aſſiſtance of his grace, thoſe other faculties are to fall into any other ſin: And therefore as the *Law of ſin* in the other *members* may be up in arms and prevail ſo far as to lead us captive unto ſin: So may the guilt of ſin in our conſciences remaining in part defiled, by the ſame reaſon prevail againſt us, and get the upper hand, and lead us captive to fears and doubtings, and caſt us into bondage.

## Chap. VI.

*The third efficient cauſe,* Satan. *His ſpeciall malice in this temptation, commiſſion: acceſſe to, and advantage over us in this temptation, by reaſon of the darkneſſe in us.*

THus far our own hearts upon the Holy Ghoſts deſerting, become authors unto us of this darkneſſe.

But herein believers wreſtle not alone with fleſh and bloud, and the darkneſſe thereof; but do further conflict alſo with thoſe *ſpirituall wickednesſes,* the Princes of darkneſſe, *Epheſ.* 6. 12. about their intereſt *in thoſe heavenly priviledges,* (as the phraſe there uſed, ἐν τοῖς ἐπουρανίοις may be well interpreted) even with Satan and his Angels. Whom the Apoſtle compares to a *roaring Lyon that ſeeks whom he may devour,* 1 Pet. 5. 8. And like as when *God makes this naturall darkneſſe, and it is night, then the young Lyons creep forth, and roar after their prey,* as the Pſalmiſt ſaies, *Pſal.* 104. 20, 21. So do theſe roaring Lyons, when God hath withdrawn the light of his countenance, and night comes on, and thoſe damps and fogs of jealouſies and guilt begin to ariſe out of a mans own heart, then come theſe forth, and ſay,

as

as *Davids* enemies ſaid in his diſtreſſe, *Come let us now take him, for God hath forſaken him*; Let us now devoure him and ſwallow him up with ſorrow and deſpaire. And as God ſayes of thoſe enemies of his Church, *Zach.*1.15. *I was but a little diſpleaſed, and they helped forward the affliction*; So when God is *angry* with his childe, and *but a little*, and doth *hide his face* but *for a moment*; yet Satan watcheth that *houre of darkneſſe*, (as Chriſt calls it, *Luke* 22.53.) and joynes his power of darkneſſe to this our naturall darkneſſe, to cauſe (if poſſible) *blackneſſe of darkneſſe*, even utter deſpair in us.

4 things in generall premiſed to explain Satans working herein.

Now concerning Satans working herein, we will (as in the former) more diſtinctly treat thereof by way of explication of it: 1. More generally. 2. More particularly.

§. 1. Satan hath a ſpeciall inclination to this kinde of temptation.

1. *In generall:* Firſt, *Satan*, he hath a ſpeciall inclination, and a more peculiar malicious deſire, to vex and moleſt the Saints with this ſort of temptations, of doubts and diſquietneſſe that God is not their God: ſo as all other his temptations unto ſin, are but as the laying in and barrelling up the gunpowder, and making of the train for this great plot of blowing up all. He tempteth *Peter* to denie his Maſter, *Satan deſires to winnow you*; but he hath a further reach, a deſigne upon his *faith*; which Chriſt foreſaw, and therefore did mainly bend his prayer againſt it; *But I have prayed that thy faith faile not*: Satan hoped by that groſſe ſinne to have drawne him into deſpaire. We may likewiſe obſerve how he did place this temptation in the fore-front of thoſe three aſſaults which he made upon Chriſt; who as in his obedience, ſo in his temptations is made a compleat example unto us; for he was tempted *in all things*, that is, with all ſorts of temptations, and alſo *like us* for the manner, *onely without ſinne*, *Heb.*4.15. Now he tempted him not onely to vaine hopes, when he ſhewed him the glory of the whole world, and to preſumption, to throw himſelfe downe headlong from an unwarrantable ground; But firſt, and primarily to jealouſies and diſtruſts between him & his Father, and between his humane nature and the divine; For when Chriſt had newly received that teſtimony from all the three Perſons; the *Father* proclaiming him to be his *Sonne* from heaven; the *Spirit* deſcending on him at his baptiſme, (it being the ſpeciall grace and inſtitution

of

of that ordinance to ſeale up adoption and regeneration) then comes Satan & tempts him to queſtion that voice, [that it might be but a deluſion:] and Chriſts humane nature never having done any outward miracle as yet, as appeares *Io.*2,11. he would now have had him taken this occaſion in the extremity of his hunger by *cõmanding ſtones to become bread*, to make trial whether he was the Son of God or no, and hypoſtatically united to the ſecond Perſon: which if God ſhould not doe for him, then to queſtion his Son-ſhip, and thinke all this to be but a deluſion. This was the meaning of it, *If thou be the Son of God command theſe ſtones to be made bread, &c.* withall inſinuating that God leaving him even deſtitute of daily bread (which *parents* that are *evill give unto their children, and not a ſtone in ſtead of bread*) might ſeeme to occaſion an [ if ] whether he was the Son of God or no.

The reaſons of this are: 1. Above all graces in us, he is *the greateſt enemy to faith*; therefore 1 *Theſ.*3.5. the Apoſtle was jealous of Satan, in nothing more then in this, leſt he had bin dealing and tampering with, and perverting *their faith*; *I ſent to know of your faith, leſt by ſome meanes the tempter hath tempted you*: For *faith in God is the greateſt enemy unto Satan, it quencheth all his darts*: Eph. 6,16. By *ſtanding ſtedfaſt in which, we reſiſt him, ſo that he flies from us*, 1 Pet.5.9. As therefore faith is that τὸ ἔργον, that *work of God* & the maſter-grace; So deſpaire and doubting is the maſter-peece of Satan. And in faith he is envious eſpecially at the *joy of our faith*. And as comfort is the moſt proper work of the Spirit, and moſt pleaſing work to him: So is diſcomfort and diſtreſſe the proper work of this evill Spirit. *The reaſons.* 1. John 6. Rom. 15.13.

And againe 2. as he is moſt oppoſit to the holy Spirit; So he delights to blaſpheme his worke in our hearts to us, by perſwading us that all is counterfeit. 2.

3. He is called ἐχθρὸς that *envious one*, and the main object and mark of his envy is this, *That God ſhould be our God*, who hath caſt off him; and therefore when he ſees he cannot ſeparate between God and us really, he will endeavour to caſt and raiſe up jealouſies that he is not our God in our apprehenſions; he endevoured to raiſe jealouſies between God and our firſt parents: *God knows ye ſhall be as gods, &c.* As if God had forbidden thē that fruit out of envy towards them of a better condition: and the like he en- 3.

endeavoured betweene Christs humane nature and the divine, though hypostatically united.

And likewise 4. [*That God hath given us eternall life, and that life is in his Sonne*] this being that great truth of the Gospell, so as a Christian that *beleeves it not, makes God a lyer*; 1 Joh. 5. 10, 11. Therefore Satan being that great *lyer*, opposeth this great truth, and our faith therein above all other; His envy at the advancement of our nature in Christ according to that truth, is thought by some to have beene his fall and ruine, so understanding that in *Io.* 8. *He abode not in the truth.* However, he doth *now* delight to make God a lyer to us in our apprehensions by questioning his promises, and especially to enforce the perswasion thereof out of Gods owne dealing with us, *perverting his righteous wayes.*

John 8. 44.

§. 2. God may and doth give up his childe into Satans hands, & permit him thus to tempt him.

And secondly, as Satan hath such a desire, so God may give his childe up into Satans hand for a while thus to afflict and terrifie his Spirit: His last commission over *Iob* seemeth to extend thus farre; for his life only was excepted: *Iob* 2. 6. *He is in thy hand, onely save his life:* and therefore after that leave given, we heare *Iob* (although never brought to question his estate, yet) crying out of terrors, and of the sinnes of his youth; for Satan then as he smote his body with boiles, so buffeted his spirit. And though *Satan* hath will of himselfe, and a desire to it, and power *physicall* enough, and abilities to inflict this at all times; yet he must further have power *morall*, or leave and commission from God; and God sometimes gives to Satan power over the sonnes and *daughters of Abraham*, *Luk.* 13. even as well as others; and as their bodies to be vexed by him, so their spirits: and as to provoke them unto sinne, so much more to terrifie for sinne: there being more of punishment then of sin in that. Thus he left *David* to Satan, to provoke him unto sinne, aswell as *Iudas*: Therefore that provocation to number the people as it is imputed to Satan & his malice, 1 *Ch.* 21. 1, so also to God and his anger, in giving leave first to Satan, 1 *Sam.* 24. 1. And as an *evill Spirit from the Lord* troubled *Sauls* mind, 2 *Sam.* 16. 14. So a *messenger of Satan was sent to buffet Pauls spirit*, 2 *Cor.* 12. wherein yet God doth no way help Satan with any further power, then what as an angell he furnished him with

at

at his creation; nor with any aſſiſtance or information of our ſecret ſins againſt us, to enable him the more to aſſault us, (this I find not in Scripture) but permiſſive power onely: Which is either 1. obtained and given at Satans motion and requeſt firſt made; ſo that phraſe, *Luke* 22.31. *Satan hath requeſted and petitioned* to winnow you; as that alſo, Job 2.3. *Thou moveſt me againſt him*, doth imply: and as it may ſeem by ſingling out and calling forth ſome one for this combate; as he did him more eſpecially, to whom therefore *Chriſt* addreſſeth that premonition; and the word ἐξῃτήσατο implies as much. So alſo *Iob* was ſingled out for this duel, both by God and Satan. Or elſe 2. this is done through the ordinance of Excommunication and cenſures of the Church duly adminiſtred, *clave non errante*, for groſſe and ſcandalous ſinnes: The proper inward effect, that accompanies that ordinance, (which caſts men out of the Church) being inward affliction, and diſtreſſe of conſcience by Satan (which of all afflictions is the greateſt *puniſhment*, as the Apoſtle calls it, 2 *Cor.*2.6.) thereby to bring a man to repentance: Even as on the contrary, the ſpeciall worke of baptiſme to ſuch as were *fideles adulti*, and beleevers already, was by joy in the holy Ghoſt to ſeale up their adoption and regeneration unto him: as to the Eunuch, *Acts* 8.39. This we my ſee in the excommunication of the inceſtuous Corinthian; whoſe excommunication is therefore expreſſed, to be *a delivering him up unto Satan in the name of the Lord Jeſus:* 1 Cor.5.9. (that is) he was to be caſt out by a commiſſion from Chriſt, which going forth in his name, when they publiſhed it on earth he ſigned it in heaven. Upon which rightly adminiſtred doth enſue, firſt, that as the Church doth cut them off from communion with them; ſo God cuts them off from communion with himſelf, and hides, and withdrawes the light of his countenance, the witneſſe of his Spirit, and his comfortable preſence. And not only ſo, but *delivereth them up to Satan*; that being the conſequent of it: (which therefore, becauſe it implyes the former, is put to expreſſe the whole proceeding) which delivery of him unto Satan, was not a giving him a commiſſion to carry him on to more ſin: (though that often be indeed the effect of it in hypocrites, as in *Alexander*, 1 *Tim.* 1.19.) for the end propounded

1. When permiſſion is granted him either, 1. At Satans owne motion and requeſt.

2. Upon the ordinance of Excommunication.

ἔκπυμα.

by the Apoſtle was to *deſtroy the fleſh*, that is, corruption and the body of ſin, and that *the ſpirit might be ſaved*, v.5. that is, *that* contrary principle of grace which yet *remained*, but *was ready to dye*, (as it is, *Rev.*3.2.) might be ſaved and kept from death and deſtruction; but it was to terrifie and afflict his conſcience, and to ſtirre up in him the guilt of his ſin with terrors for it, which God ſanctifieth to humble and to mortifie the fleſh. And thus, when that Corinthian was excõmunicated, did Satan accordingly deale with him; for in the next Epiſtle, 2 *Cor.*2.7. we finde him *well-nigh ſwallowed up of ſorrow*; which was Satans doing, for *ver.*11. *We are not ignorant* (ſaith the Apoſtle in reference partly to this) *of his devices*. And thus Satan continued ſtill to handle him, even now when he began to be truly humbled, and was a fit ſubject to receive forgiveneſſe and comfort, *ver.*7. when though he feared God and obeyed him, yet he walked in darkneſſe, till the Church received him. Or elſe 3. when this ordinance is not in the caſe of ſuch ſins adminiſtred, then God himſelfe (who works without an ordinance ſometimes the ſame effects that with it) doth excõmunicate mens ſpirits from his preſence; and gives them up to Satan, by terrors to whip them home to himſelfe. So that God gives him leave to exerciſe power over both godly men and wicked men, onely with this difference: Wicked men God gives up unto him, as unto their *Ruler*, and their *head*; they are therefore called *the rulers of the darkneſſe of this world*, Eph.6.12. Who therefore *worke effectually in the children of diſobedience*, Eph.2.2. Or elſe as captives to a *Prince*, he taking them *captive at his will*, 2 Tim.2.26. ſo as they are captived and *led away*, 1 Cor.12.2. But his own, God gives up to him, but as priſoners to a *Jaylor*, as a Magiſtrate may do his child, to commit him; who hath not a power over his priſoner to do any thing with him, but only by appointment for a time, with a limited commiſſion, and therefore cannot put him on the rack, or into the dungeon, but when & how far God pleaſeth: even as when Satan is ſaid to have *caſt them into priſon*, Rev.2.10. his commiſſion was but *for ten dayes*, and then God rebukes him.

3. When that ordinance is neglected in caſe of ſome groſſe ſinne.

§. 3. How able Satan is to tempt us.

Satan having thus obtained leave; now 3. to ſhew how able and powerfull he is to worke darkneſſe in us, I need not much inſiſt

inſiſt on. His phyſicall and naturall power to work upon our ſpirits, by his creation as he is an angell, is exceeding great. We are a middle ſort of creatures betweene them and beaſts; beaſts being meerly corporeall, they meerly ſpirituall, man betweene both; *He made us a little inferiour to the angels*, Heb. 2. though but a little, yet inferiour: and in reſpect of that inferiority we are expoſed to their working and crafty wyles: The great advantage they have hereby over us, the Apoſtle inſinuates when he ſayes, *We have not to doe with fleſh and blood, but ſpirituall wickedneſſes*; that is, with ſpirits, in abilities tranſcending the power of the fleſh and blood: for *fleſh* is uſed to expreſſe weakneſſe when it is thus compared (as here) with ſpirit, ſo *Eſa.* 31.3. Therefore they are there alſo called, as *Principalities* for their authority; ſo *Powers* for their naturall abilities; and that to worke upon us: For it is ſpoken in that relation. All which power, how great ſoever in him at his firſt creation, is now become the *power of darkneſſe*; and ſo called, becauſe moſt powerfull that way, namely, to cauſe and worke darkneſſe in us: and though he can for a need *transforme himſelfe into an Angell of light*, by deluding his deceived enthuſiaſts with falſe joyes; yet therein he doth but act a part, it is but forced; but to ſhew himſelfe an *angell of darkneſſe*, by terrifying and affrighting weak conſciences, this is naturall now to him; His power lies moſt in this. Therefore his title further, is the *ruler of darkneſſe*: and alſo he is called *that ſtrong man*; *ſtrong* as *to keepe peace*, Luk 11.21. in thoſe he deceives with a falſe peace; ſo to make war and commotions in us when he is caſt out. We are bidden therefore to ſtand upon our guard, and to look that *we have on the whole armour of God; that we may be able to ſtand againſt his wyles*, Eph. 6.11. Ephe. 6.12.

§. 4. That the exerciſe of this his power is much from the darkneſſe in us.

Onely in the fourth place, though Satan hath never ſo much power, yet the advantage and exerciſe of this his power to work thoſe diſquietments in us, is by reaſon of that ſinfull darkneſſe which is in us. We may ſay, that as, unleſſe he had power *from above*, that is, from God; ſo nor unleſſe he had furtherance from beneath, even from thoſe principles of guilt and darkneſſe in us afore-mentioned, he could not diſquiet us. *Satan commeth* (ſaith Chriſt) *but hath nothing in me*; a commiſſion he had, and

therefore came; but he had nothing of his Image, or of the guilt of any of his works, to work upon in Christ; and therefore could effect nothing at all upon his spirit. *That* therefore which gives him priviledge, scope, and matter to work thus upon us, is something within us; there being even in the best something which doth belong to his jurisdiction, which maketh their spirits fit subjects for his temptations to take upon. In the *6.ch.* to the *Eph. ver.* 12. they are called the *rulers of the darkness of this world*: and *Colos.* 1.12,13. their power is called the *power of darkness*; so as darkness is his territories, dominion, and jurisdiction: for it is his work, and his image, without which he could have no power at all with us. But by reason of *this* remaining darkness he hath a double advantage over us.

§. 5. A double advantage that Satan hath over us in the exercise of his power in tempting us;

1. Of neare and intimate accesse to suggest inwardly to our spirits.

1. An advantage of more neere intimate and immediate accesse to our spirits to close with them, to suggest unto them, and to work upon them; and to tempt not only, as one man tempts another, by the outward senses, but by the inward also, which is an exceeding great advantage. And though it is true, that as he is an *Angell* he hath naturally by creation ability thus to doe; yet as he is now a *devill*, and an *uncleane spirit*, were we but perfectly holy, as in innocency, he should be debarred all such neere communication to us. To this purpose it may be observed, that in that his temptation of *Adam* in innocency, he was not permitted in his first assault, till he had sinned, to come within him to work upon his fancy and affections indiscernibly: but only mediately and externally; by an audible voice in the body of a Serpent. And likewise as touching *the second Adam*, we reade not, that he had accesse to his inward senses and spirit; but only by an externall suggestion by voice, and by visible representations; as when he shewed him the glory of the world in visible Land-skips of his owne making, which were represented to the eye; what else was the reason why he tooke the advantage of a mountaine? if it had been by working on his inward senses, any place would have served for that: But the devill then appeared in a visible shape and so tempted him, for he would have had him fallen downe to worship him. Another time we find him crept into one of his Apostles, to assault our Saviour by him, *Master spare thy self*, says he, when there-

*Cæterum malus ille extrinsecus, at non per cogitationes, Christū adortus est, quemadmodum & Adamum. Nam ne illum quidem per immissas cogitationes, sed per Serpentē impetivit* Damasc. Ortho. fidei, lib. 3. cap. 20. Mat. 16. 23.

therefore *Chriſt ſayes to him, Get thee behinde me Satan: Thou art an offence to me.* So as ſtil Satan was kept at a diſtance and could come no nearer. And that he ſhould yet come thus neare to him, made Chriſt alſo in that great temptation in the wilderneſſe with ſo much vehemency and indignation, at laſt ſay to him, *Avoid Satan,* Mat. 4.10. as loathing the neareneſſe of ſo foule a ſpirit: For *what fellowſhip* (that is, ſuch, thus neare) ſhould Light have with this angell of darkneſſe? Nor ſhould he have ſuch more neare and inward acceſſe to our ſpirits, but for that darkneſſe in us; by reaſon of which he thus comes within us; and as darkneſſe mingleth with darkneſſe, ſo he with our ſpirits: So that as the light of grace in us begun, doth fit us for Gods drawing nigh to us; ſo this darkneſſe remaining in part unexpelled, expoſeth us to Satan his drawing nigh, ſo neare, as to mingle with our ſpirits, and as it were to become one ſpirit with us.

2. Of fit matter to work upon.

2. As hereby he hath this advantage of acceſſe to get within us; ſo this darkneſſe in us is alſo as fit fuel, and as tinder to his fiery temptations, that preſently enkindleth and enflameth. So as all thoſe effects of the principles of darkneſſe mentioned, he can both increaſe and augment; and ſo adde *blackneſſe* to that *darkneſſe* in us. And darkneſſe being his dominion, therefore ſo much darkneſſe as is in us, ſo great a party he hath in us to work upon. Hence therefore all the effects that he worketh in unregenerate men, who are nothing but darkneſſe; he may work in regenerate men, according to the proportion of the remainder of darkneſſe in them, to a certain degree, and for a limited ſeaſon; as to delude their reaſon, falſely accuſe, and terrifie their conſciences, &c. Only finall deſpair and revenge againſt God, which is that *ſin unto death,* this the Apoſtle excepteth; for having occaſionally mentioned that ſin, 1 *Ioh.* 5.16. he addes *v.*17. *That he that is born of God ſinneth not,* that is, not that ſin; and hee ſubjoyneth; But *keeps himſelfe that* that *evill one touch him not:* that is, not with the leaſt infuſion of the venome of that ſin, which is properly *his ſin, Ioh.* 8.44. & which he toucheth their ſpirits with, who become the *Serpents ſeed.* And therefore all ſuch inſtances as we find, that ſhew how hee hath wrought on the ſpirits of carnall men by reaſon of their totall darkneſſe, may be alledged, to ſhew in a proportion, what he may alſo work

on

on regenerate men for a ſeaſon, by reaſon of their darkneſſe in part remaining. *All things hapning alike to all.* Thus in generall.

## Chap. VII.

*More particularly, how Satan workes upon thoſe three principles in us: First, on* Carnall reaſon.

SEeing therefore the exerciſe of his power lies in that darkneſſe which is in us, let us more particularly ſee how able and powerfull he is, to worke upon thoſe ſeverall principles of *Carnall reaſon, guilt of conſcience, jealouſies,* and *feares.*

First on *carnall reaſon,* on which he chiefly worketh in this ſort of temptations, the ſtrength whereof lies in falſe reaſonings; wherein, if in any thing, he hath the advantage.

§. 1. Satans abilities to invent falſe reaſonings,

First, His abilities to forge and invent falſe reaſonings and arguments to overthrow our faith, are (as they muſt needs be conceived to be) exceeding great: who for this knowledge is called *δαίμων,* as well as *Satan,* for his malice; and for his ſubtilty in out-reaching us, a *Serpent*; who when *young,* out-witted our firſt parents, *he beguiled Eve through his ſubtlety,* ſaies the Apoſtle, 2 *Cor.* 11.3. then, when their reaſon was not depraved; but now he is grown that *Old Serpent, Rev.* 17 9. and *we are become children, apt to be toſſed to and fro,* Eph.4.14. He hath had time enough to improve his knowledge in; a ſtudent he is of 5000. yeares ſtanding; that hath loſt no time, but as he is ſaid to *accuſe day and night,* Rev. 12.10. ſo is able to ſtudy both *day and night*; and he hath made it his chiefe, if not whole ſtudy, to enable himſelfe to tempt, and plead againſt us. It is his trade. Therefore as men are called *Lawyers,* or *Divines* from their callings, ſo he the *tempter* and the *accuſer* from his imployment; and by this his long experience and obſervation he hath his νοήματα, 2 *Cor.* 2.11. his ſet and compoſed machinations, his μεθοδείας, *Epheſ.* 6.11. his methods of temptations, which are ſtudied and artificially moulded, and ordered; even ſuch ſyſtemes and methods of them, as Tutors and Profeſſors of arts and ſciences have, and doe read over againe and againe to their

Increaſed by ſo long a time of experience.

Au-

Auditors: The Apoſtle cals them *darts*, v 16. and he hath a whole ſhop, and armory of them ready made and forged; which for the acuteneſſe, and ſubtill ſophiſtry that is in them, are called *depths of Satan*, Rev. 24. which *depths*, if in any point, are moſt to be found in this; for he is more eſpecially verſed in this great queſtion and diſpute, whether a man be the childe of God or no, more then in any other: all other controverſies he hath had to deale in but in particular ages, as occaſionally they were ſtarted; but this hath beene the ſtanding controverſie of all ages, ſince God hath had any children on earth; With every one of whom more or leſſe, he hath at one time or another had ſolemne diſputes about it: ſo as he knowes all the advantages, windings, and turnings in this debate; all the objections and anſwers, and diſcuſſions in it. And as other controverſies, the longer they are on foot, and the further they have beene carried along, the more they are enlarged, improved and grow more ſubtle: So muſt this needs alſo, eſpecially in this latter knowing age of the world; and by reaſon alſo of that ſeeming neare ſimilitude which hypocriſie holds unto the truth and power of grace, (which hath fazled and entangled this controverſie.) The objections and difficulties which a beleever meets with in beating out a right judgement of his eſtate, are greater then in any controverſie the world ever knew; and afford ſtranger knots, and require as acute diſtinctions to diſſolve them as the Schooll knowes any. And indeed, ſuch, as, did not the holy Ghoſt ſometimes cut, ſometimes untie them for beleevers, by witneſſing with our ſpirits that we are the ſonnes of God, bare reaſon alone could never determine in it. Now *Satan* through long experience, and obſervation, hath all theſe at his fingers ends; and hath reduced them all to common places long ſince; He hath ſtill obſerved, and laid up what anſwers have relieved the ſpirits of beleevers in ſuch and ſuch a doubt caſt in by him; and then ſtudies a further reply againſt the next time; or for the next beleever he ſhall have to doe with.

and his continuall exercise in this great controverſie in all ages:

which of all controverſies in the moſt ſubtill & intricate.

§. 2.

Satan knowes how beſt to ſuit his falſe reaſonings to all ſorts of beleevers.

Secondly, as he hath thus throughly ſtudied this controverſie, and knowes all the windings and falſe reaſonings in it: So withall, by his daily *ſtudying* and conſidering *Men*, he knowes how beſt to ſuit, and make uſe of thoſe reaſonings, both to perſons

perſons and ſeaſons. It is the ſole buſineſſe of thoſe evill ſpirits to ſtudy men; for this end they *goe up and downe the earth*; and he hath common places of men, and their ſeverall frames and temper of ſpirit, as well as of temptations; he knowes all the ſeverall *ranks* and *claſſes* of men in the ſtate of grace; and according to their ranks, with what ſort of temptations to encounter them. For mens *temptations are various and manifold*, 1 Pet. 2. 6. even as the *gifts* and *operations of the ſpirit are*, 1 Cor. 12. 4, 5. Now he having beaten out this controverſie with all ſorts knowes how to lay the diſpute, how to order, and marſhall, and apply objections, and weild his blows with moſt ſucceſſe and advantage. That as Phyſitians having obſerved the ſeverall workings of medicines of all ſorts, upon ſeverall ages, and conſtitutions; and what ſeverall iſſues and effects they have had, doe therefore accordingly preſcribe and apply ſeverall medicines, according to the ſeverall and differing conditions of their patients, though ſick of the ſame diſeaſe: Thus *Satan*, he by obſervation finding the *hearts* of ſome men *anſwering* to ſome *others*, *as face to face in water*, as *Solomon* ſaies: and withall remembring what reaſonings have alwayes taken moſt with ſuch a ſort or ſtraine of Chriſtians, whoſe corruptions and whoſe graces were much alike unto thoſe in this or that man he hath now to deale with; accordingly he makes uſe and application of theſe reaſonings againe. [1] The tempers of mens ſpirits we know are divers, and ſo are capable of diverſity of ſuggeſtions. And againe [2] the operations of graces, as of ſinne, are various in thoſe ſeverall tempers. And [3] Gods dealings with, and workings upon his children are as various as either: ſome he humbleth much, ſome are led on with comfort; ſome he works on with a ſudden and marvellous light, as if the Sunne ſhould riſe on the ſuddaine, at midnight; and on others, inſenſibly and by degrees, as when the dawning ſteales upon the day; ſome have had a falſe and a counterfeit work before; ſome were never enlightned untill ſavingly; and this variety affords riſe, and occaſion for ſeverall temptations. So as what kind of work any other Chriſtian hath had, is apt to be made an exceptiõ to another that wants it. I was never thus humbled, ſaies one, nor I thus comforted, ſaies another; I had a ſudden vi-

The conditions of men are exceeding various, & ſo are capable of ſeverall ſorts of temptations.

violent work indeed, which came in like a ſpring tide, but now the tide is fallen, and my firſt love abated, ſaies a third; I had ſome workings and enlightnings heretofore, ſayes another, and I was deceived then, and I may be ſo now alſo: and ſo he hath that vaſt taske ſet him, to cõpare a counterfeit work with a true. Thus every ſeveral way of working lies open to ſeverall exceptions; and as we ſay, that every calling earthly hath its ſeverall and proper temptations: ſo the ſeverall wayes and maner of effecting this calling heavenly, have their ſeveral veines and currents of temptations. All which *Satan* knows, and hath often traced; and accordingly knowes how to fit them to men, and to proſecute them the moſt advantagious way.

So in like manner he takes the compaſſe of every mans knowledge, notions, and apprehenſions; according unto which, as our knowledge is more or leſſe, we are alſo capable of ſeverall temptations. Many reaſonings and objections, which like ſmall haile-ſhot could not reach, or make any dint at all upon men of parts and knowledge, both becauſe they by reaſon of their knowledge doe ſoare high out of the gun-ſhot of them; and have alſo on the *Whole armour* of God, as the Apoſtle ſpeaks *Ephe.6.* that is, are in compleat armour, abounding in all faith and knowledge; yet ſuch reaſonings may be fitteſt to level with, at ſuch as are more ignorant, and fly low, and have but ſome few broken pieces of that armour to defend ſome parts with: but on the contrary, thoſe other of his great ſhot, which he diſchargeth on men of knowledge, they would cleane fly over the others heads, and not come neer ſuch ſmaller veſſels. All in *Thyatira knew not Satans depths*, nor were capable of them, *Rev.* 2.24. Thus the ignorance, and the want of knowledge of the meaning of the Scriptures, and of the wayes of grace chalked forth therein, how doth Satan abuſe, to the diſquietment of many poore & good ſoules that want much knowledge, by putting falſe gloſſes upon them? how many weake ſoules doe ſtick in ſhallows, and are ſometimes a long while terrified with groſſe miſtakes? and like ſmall birds are held long under with limed ſtrawes of frivolous objections, which great ones fly away with? That great Apoſtle being a man of knowledge was not eaſily taken with ſuch chaffe; *We*

Satan fitly knows how to apply his temptations.

*are not ignorant of his devices,* (ſayes he 2 *Cor.*2.11.) and therefore *Satan* takes another courſe with him, and comes with downright blowes, and fals a *buffeting* him, 2 *Cor.*12. Thus doth *Satan* take meaſure of the bore (as I may ſo ſpeak) of every mans underſtanding, and fits them with objections proportionable, of ſeverall ſiſes. And as the Apoſtle in his Sermons prepared milke for babes, but ſtrong meat for ſtrong men: ſo doth *Satan* in his temptations apply and ſuit them to mens notions and apprehenſions; ſtill framing objections according to their reading.

§.3. Satan is able indiſcernibly to communicate the moſt ſpirituall falſe reaſonings; and in ſuch a manner as to make them take.

Thirdly, he is able indiſceanibly to communicate all his falſe reaſonings, (though never ſo ſpirituall) which he doth forge and invent, and that in ſuch a manner as to deceive us by them, and to make them take with us.

1. To ſuggeſt even the moſt ſubtill and abſtracted reaſonnings about things ſpiritual.

Firſt, he is able not onely to put into the heart ſuggeſtions and ſolicitations unto ſenſuall and worldly objects; ſuch as *that* into *Judas heart*, to betray his Maſter for money, *John* 13.2. and to tempt maried couples ſevered, to *incontinency*, 1 Cor.7.5. But alſo the moſt ſubtill and abſtracted reaſonings concerning things ſpirituallll, which are utterly remote from ſenſe, he can inſinuate and impart according to the meaſure and capacity of mens apprehenſions. Therefore we are ſaid to *wreſtle* with them *about things heavenly*, and our intereſt therein is often made the matter of contention, and the ſubject of the queſtion: ſo that phraſe *Eph.*6.12. ἐν τοῖς ἐπουρανίοις; when it is ſaid, *We wreſtle with ſpirituall wickedneſſes in heavenly*, is rather to be underſtood of [*heavenly things*] then of [*heavenly places*;] the word ſignifying rather *ſuperceleſtiall* in the higheſt heavens, whither (if rendred of *places*) the devils never came ſince their fall; and it being uſed elſewhere for [*heavenly things*] as *Heb.*8.5. and the prepoſition [*ἐν*] or [*In*] being likewiſe ſometimes put to expreſſe the object matter about which a thing is converſant, as *Mat.*11.6. *Bleſſed is he that is not offended in me*, that is, with or about me, and for my ſake; it may congruouſly be ſo here meant, as noting to us, that the price, the ſtake, about which we wreſtle with Satan, are not things worldly, as honours, riches, and the like, but *things heavenly*, which concerne our ſoules and eſtates hereafter. Now the contention being

ing about heavenly things, and ſpirituall bleſſings, it cannot be tranſacted but by reaſonings ſuitable; that is, ſpirituall falſe reaſonings abſtracted from ſenſe and fancy: and in this reſpect they are termed *ſpirituall wickedneſſes*; becauſe in ſuch wickedneſſes they deale and trade in eſpecially, or as much as in thoſe that are ſenſuall; as tempting to *unbelieſe, deſpaire, blaſphemy* againſt God, of which ſort are all thoſe temptations we have now in hand. And that he is able to convey and ſuggeſt ſuch ſpirituall thoughts and reaſonings of what ſort ſoever, appeareth many wayes: as by injecting blaſphemous thoughts againſt God, ſuch as doe ſometimes tranſcend the wit and capacity of the receiver of them; and is manifeſt likewiſe by *Sauls* prophecying even from the immediate dictating and ſuggeſtion of *an evill ſpirit*, as is expreſly ſaid, 1 *Sam.* 18.10. in the like manner to which, haply the Sibyls alſo prophecyed: but more evident it is in all thoſe damnable hereſies which have beene broached in all ages; as in the primitive times among the *Romanes*, the boachers whereof are made the Emiſſaries of *Satan*, therefore *Rom.* 16.16. he having branded them, unto the *Romans*, *that* taught falſe doctrines among them, and having inſtructed them againſt them, he gives this incouragement about them, *v.* 20. *That God ſhould tread down ſatan under their feet ſhortly*, having reſpect to Satans worke in thoſe errors mentioned, *v.* 16. Satan being the main author of them. Thus in the Church of *Thyatira*, thoſe curſed heretiques who applauded themſelves, and were admired by their followers for the *depths* and profoundnes of their learning ſhewne in thoſe hereſies they broached: *Depths as they ſpeake*, Rev. 2. 24. But if they call them *depths* ſayes the Apoſtle, I will call them *Depths of Satan* [*Depths of ſatan as they ſpeake*,] for the devill was the maſter and the author and ſuggeſter of them: ſo in after-times, Apoſtaſie is aſcribed to *ſpirits of error*, that is, *devills*, which he foretelleth *men ſhould give heed unto*, 1 Tim. 4. 1. and *to the working of ſatan*, 2 Theſ. 2. 9. it was *He*, that ſharpned their wits and pens. Now then by the ſame reaſon there is no reaſoning about our eſtates though never ſo ſpirituall, but he can ſuggeſt it as well as he did thoſe depths of hereſies to the broachers of them. So as *Satan* cannot onely make thoſe falſe reaſonings

which our owne hearts forge, more ſpecious, and probable, and ſuggeſt further confirmations of them, which are enough to adde unto this darkneſſe, but he is alſo able to put in new, which himſelfe invents, of what kind ſoever they be.

2. To ſuggeſt them in ſuch a manner, as to take and deceive us,

Secondly, he is not ſimply able to ſuggeſt them, but to inſinuate them in ſuch a manner, as to take with us, and deceive us: yea and often to ſet them on with a deepe impreſſion. Therefore in thoſe places forementioned, it is not ſimply ſaid, that there ſhould be ſpirits which ſhall ſuggeſt errors; but ſo ſuggeſt them, as that *men ſhould give heed unto them*: Thus 1 Tim. 4. 1. and 2 Theſ. 2. (where the working of thoſe very ſame ſpirits is ſet forth, *v.* 9.) it is not onely ſaid, that they were ſent as from *God* to *delude*, but with *ſtrong deluſions*; ſuch, as ſhould have a ſtrength put into them, to prevaile; ſo as that men ſhould *beleeve* them. So alſo, that *lying ſpirit* which God ſent, and who perſwaded *Ahab* by a lye in the mouthes of his falſe Prophets: commiſſion was not ſimply given to him to ſuggeſt a lye, but ſo as it ſhould prevaile with *Ahab*; ſo 2 *Chr.* 18. 21. *And the Lord ſaid, Thou ſhalt entiſe him, and thou ſhalt alſo prevaile.* And as he is thus able (when God gives leave) to delude wicked mens underſtandings with falſe reaſonings in matters of hereſie and falſe doctrine, by reaſon of that *totall darkneſſe* that is in them: So *he* is able (if God give leave, as ſometimes he doth) to bring ſtrong deluſions upon the mindes of Gods children alſo, through falſe reaſonings about their owne eſtates, by reaſon of that *darkneſſe* which *in part* remaines in them: by meanes of which *he* may worke the ſame effects for a time, and in a certaine degree in a godly man, which in another, as was before obſerved. Thus the beleeving *Galatians*, eſpecially ſome of them, were ſo farre *bewitched* (as his word is) as for a time to aſſent to that great errour in point of juſtification: And this by reaſon of that *folly* and *darkneſſe* which remained in them, as he intimates, when he ſayes; *Oh ye* [*fooliſh*] *Galatians, Who hath* [*bewitched*] *you, that ye ſhould not obey the truth?* Gal. 3. 1. And if in the very doctrine of Juſtification it ſelfe, beleevers where thus for a time deluded, (which is rare) then much more may they, and ordinarily are they miſled in the application of faith, in the beleeving their own perſonall

ſonall juſtification, which is the point in hand.

Onely this is to be added here for caution ſake: That it is true, that Satan cannot enforce an act of aſſent to any falſhood upon the underſtanding of any man. For how then ſhould they *all have beene damned for beleeving that lye?* 2 *Theſ.* 2,11,12. which ſhould not have beene, unleſſe it were their owne ſin; which is as true of all other temptations as that. Though *Satan put* the thought *into Judas heart*, John 13.2. yet his owne conſcience ownes it wholly as his own act, *Mat.*27.4. *I have ſinned, &c.* *A Caution.*

Neither yet doth he ſo immediately concure to produce ſuch an act of aſſent in us, as *God* doth when he worketh faith in us: for then Gods power and aſſiſtance in working good, ſhould be no more than Satans in working evill. *Tentationis poteſt eſſe cauſa efficax, at non peccati; poteſt neceſſitare homines adſentiendũ tentationem, non ad conſentiendum.*

And yet the Scripture phraſes goe far in aſcribing unto Satan herein, when it ſayes of thoſe that beleeved not the Goſpel; that *the god of this world hath blinded their mindes that beleeve not:* 2 *Cor.*4. which notes out a ſuperadded working of blindneſſe, unto their owne naturall blindneſſe. As alſo when he ſayes, that the *Prince of the ayre is* ἐνεργῶν that *Workes effectually, &c.* Eph.2.2. And alſo that of the *Corinthians* whilſt unregenerate, who as then are ſaid to be *caried and led away after dumb Idols*, 1 Cor.12.2. all which phraſes would ſeeme to argue, not onely a further power of working upon mens judgements, than when one man doth endeavour to corrupt and perſwade another man in a *moral* way: (becauſe he ſuggeſteth indiſcernibly, and with more frequency and importunity, and holdeth the minde more to the object, and preſenteth an army of confirmations at once, and is able ſo to marſhall them, as the minde can ſcarce reſiſt; and puts all theſe upon the ſpirit with a violent and imperious affirmation:) But further alſo they would ſeeme to imply ſome kind of *phyſicall* working; though not immediately on the ſpring of the clock, yet upon the wheeles and weights of it, I meane the *paſſions* in the body, and the *images* in the fancy; though not upon the underſtanding immediately: all which, what influence they have to ſway the judgement and pervert it, experience ſhewes.

§. 4.

Fourthly, he is further able to follow and continue his reaſon- Satan is able to

ings

continue the disputes, and often, to make replies to the answers of his false reasonings

ings as occasion is, and to keep up the dispute; & hold out arguments with us, and out-reason us, by putting in new replyes to our answers, and so to maintaine & manage and cary along the dispute, and to come up with fresh supplies: which in this respect is called *wrestling*, Eph. 6. 12. *We wrestle not with flesh and bloud, but principalities and powers*, it being (as the bodily wrestling) transacted by reiterated assaults, and attempts to overcome and get the victory; he as it were going about to strike up our heels, as wrestlers do, that is, to take away from under us those reasonings which supported us, by cavilling objections, which kind of spirituall wrestlings how often have we experience of in spirituall agonies? In the houre of temptation beleevers find conflicts and bandyings of disputes, rationally caried along, and pertinent objections brought in against those answers, which they secretly meditate of: In which cause therefore Divines bid men not to *dispute* with that cunning sophister. Thus many when death hath approached, have found that they have had their reasonings for their estates, and those evidences they have had recourse unto, taken away and confuted as fast as they have thought of them. And that Satan hath this dexterity and skill thus to manage such kinde of disputes with us, is further evident, in the framing of heresies, wherein he assists the contrivers of them with pertinent considerations to back and confirme their notions, in their private meditations, studies and contrivements. And indeed if Satan were not able and skilfull thus to oppose and reply, these kind of temptations which consist in disputes could not be managed: for otherwise in them Satan disputed with us, but as if one of us should reason with a dumb man that can heare, but his answers cannot be knowne, and so he knows no way what reply to make. Therefore surely Satan hath often some way, more or lesse, a guesse and inkling, what may be the answers of the heart againe; which were it otherwise, the glory also which God hath by the victory gotten over Satan in these temptations, were much obscured, and Satans confusion lesse; for the victory of our faith in these disputes, & the resistance it makes, lies chiefly in those replies which are made, whereby it quencheth all his darts: where of the devill, when he is once sensible, and perceives it, he is confounded; for then,

then, when he is once ſenſible and apprehenſive that he is reſiſted, doth he *fly from us*, as the Apoſtle ſpeaks *Iam.*4.7. and that of his owne accord, as the expreſſion there imports; even as a foiled and diſgraced ſouldier. And this we may ſee in his cariage in thoſe his temptations of Chriſt; which were managed by mutuall diſputes; and wherein the foiling of Satan, was by the anſwers out of Scripture which Chriſt gave, by which being confounded, *he left him,* (as the text ſayes) as out of pride, aſhamed that he was foiled: So that Satan ſome way or other is able to gueſſe at, and diſcernes the replyes in our hearts to his objections; as well as to make and caſt in objections. Mat.4.11.

## CHAP. VIII.

*That Satan is able to work upon that other corrupt principle in us,* [Guilt of Conſcience.] *Both, how* many wayes *Satan is able to know matter by us to object againſt us; as alſo, to ſet it on, and work upon the guilt and erroneouſneſſe of the conſcience.*

THus we ſee how able Satan is to joyne with and aſſiſt *carnall reaſon* in us againſt our ſelves; we will now further conſider what power and working he may exerciſe upon that other principle in us, our *conſciences*; in joyning with the filth and defilement thereof, in accuſing us and laying particulars to our charge; in which conſiſteth the greateſt of his ſtrength, even in an army of accuſations of us to our ſelves; which in this warfare he muſters up againſt us. This ſort of temptations (we have in hand) conſiſts either of falſe *majors*, or falſe *minors*; which are like the two wings of any arm. His falſe *majors*, they are ſuch, as miſapprehenſions of the wayes and of the work of grace, or miſunderſtanding of ſayings of Scripture, &c. which by reaſon of that darkneſſe of ignorance, that is in us, he puts upon us wreſted and perverted. As [That to relapſe into the ſame ſinne againe and againe is not compatible with grace,] and many the like. For the opinions whereby ſome doe meaſure what ſtrictneſſe is eſſentiall to the being in the ſtate of grace, are often too ſevere and rigid; as in others too looſe: The meaſure of ſome i. too ſcant, not giving allow-

ance to failings; as of others too large, taking in ſuch groſſe corruptions and the conſtant practice of them, as cannot ſtand with grace. And Satan deceives with both: As the one ſort of prophane men to flatter themſelves to be in a good condition when they are not, ſo the other of weake and tender conſciences, that they are not in a good eſtate when they are. And in like manner places of Scripture miſunderſtood, doe oft prove matter of great temptation to many, as that *Heb.6.* unto one, who having fallen from his firſt love, concluded he could never be ſaved, becauſe it is there ſaid, *that they which are once enlightned, if they fall away, it is impoſſible they ſhould be renewed to repentance*: whereas it is onely to be underſtood of a *revengefull totall Apoſtaſie*. Thus as *Elymas perverted the right wayes of the Lord*; So doth Satan alſo: *Elymas* being therefore there called *child of the devill*, becauſe he did the worke of his father therein. Now all ſuch falſe reaſonings as are founded upon ſuch miſtakes of the things, and of the rule it ſelfe, whereby we ſhould judge of our eſtates, *falſe majors*, doe properly belong to the former head of *Carnall reaſon*. But he hath another wing of forces to joyne to theſe, and they are falſe accuſations of a man to himſelfe, from the guilt of his owne heart and wayes, miſconceits of a mans ſelfe, and miſapplications to a mans ſelfe, another ſort of arguments wherein the *minors* are falſe. So although a man be full of knowledge, and through the light thereof hath a right judgement both of the Scriptures, and of the wayes of the work of grace by which mens eſtates are to be judged; and ſo therein Satan cannot be too hard for him with all his ſophiſtry: yet by miſrepreſenting a man to himſelfe, and by perverting his owne wayes to him, making *that which is ſtraight ſeeme crooked*, and all in him to be hypocriſie, a man is brought to paſſe a falſe ſentence upon himſelfe. So as if this ſubtill pleader cannot deceive the Judge (as I may ſo ſpeake) with falſe rules and miſtakes in the Law it ſelfe; then he endevours it by miſrepreſenting the caſe of the party, and puts in a falſe bill of accuſation, ſo ordered and coloured, as to procure a judgement againſt him; lying afore the eyes of mens conſciences their by-ends, deadneſſe and hardneſſe of heart and falſeneſſe in ſuch and ſuch turnings of their lives; excepting againſt

Acts. 13.10.

what

what is good in them; aggravating what is evill, and all to enforce from thence a falſe concluſion. To inſtance in ſome one falſe reaſoning of this latter ſort: Satan oft argueth, and chargeth the conſcience of one diſtreſſed; in this or the like manner.

*Thoſe in whom any ſin raigneth, or in whoſe hearts hypocriſie and ſelfe-love is the predominant principle, are not in the ſtate of grace.*

*But ſuch an one art thou, &c.* For the proofe of which *minor*, he muſters up and ſets in order in the view of conſcience, a multitude of inſtances, of ſinnes committed. thus hainouſly, thus oft; of duties omitted, and if performed, yet with ſuch and ſuch pride of heart, ſelfe-aimes, &c: In which ſort of reaſoning, the *majors*, and firſt propoſition is true: but the *minor*, the aſſumption [*ſuch an one art thou,*] that is moſt falſe. And although there be a truth in the inſtances alledged to prove it: That ſuch ſinnes have beene committed, and that in performance of duties ſuch particular by-ends, &c. doe ariſe and are found in the heart, yet not in that manner, as he would lay the charge, not as *raigning*, not as the ſwaying and prevailing principle in a mans whole courſe. That hypocriſie is there, cannot be denied: but that hypocriſie rules there, and is predominant; and that nothing but hypocriſie, this is it, is falſe, which yet Satan amazeth the conſcience with, to bring forth this concluſion out of all, *Therefore thou art an hypocrite.* Which *concluſion* likewiſe, how able he is to ſet on with terrors and affrightments, we ſhall ſhew anon. That which we have now in hand, is to ſhew how able he is; for thoſe kinde of falſe reaſonings, the deceit of which lyes chiefly in the *aſſumption*, and *minor* propoſition, that is, in miſapplications to a mans ſelfe. In which he hath principally to deale with *conſcience*; for the *guilt* of a mans particular wayes, actions, and corruptions, (the ſeat whereof is the *conſcience*) is made the matter of the evidence, and the proofes of thoſe *minors*: and the defilement and erroneouſneſſe of the *conſcience* is that principle in us, which he works upon, when he enforceth ſuch a miſapprehenſion from thoſe evidences.

A difference between ſatans ſifting us, & the holy Ghoſts ſearching.

Wherein by the way we may take notice of a difference between the Holy Ghoſts dealing with a beleever, when at any time he comes with the word, and ſearcheth and tries his heart, and diſcovers corruptiõs to us, to wit, ſuch a ſearching as *David*

prayed for, *Examine me oh Lord, and try my heart, &c. Pſal.* 26.2. *Pſal.*139.23. convincing and reproving us, and that ſometimes with ſome ſharpneſſe, for our by-ends, hypocriſies, &c. when alſo he *bores the eare, and ſhewes wherein we have exceeded*, as *Elihu* ſpeakes. And betweene theſe other ſiftings and *winnowings* of Satan, (as *Chriſts* phraſe is, *Luke* 22.31.) the difference is, That the holy Ghoſt dealeth ſweetly herein, but as a father that rebukes and convinceth his childe of his miſdemeanures; but without putting in any ſuch ſting in the concluſion; that therefore we are hypocrites; nor to any ſuch meaning, or purpoſe thence inferred, that therefore ſin raignes in us, &c. but in theſe of Satan, that is the iſſue he mainly drives all to, and it is made the foote, the burthen of all thoſe his accuſations, and is as the ſcope and argument that runs through the whole of that his charge, againſt us.

Iob.36.9,10.

§. 1.
How Satan is an accuſer, by charging the guilt of ſin on the conſcience. κατηγορος.

And in reſpect to this his miſrepreſenting our eſtates and falſe aggravations of our ſins unto us, he is called as the *Tempter*, which is in a generall relation to all ſorts of tentations; ſo *the accuſer*, *Rev.* 12.20. or *empleader* againſt us: and as the accuſer of us to God, in Gods *Court*, and before his tribunall, (for to *accuſe in a Court* the word may ſeem to import) ſo in the Court of our owne conſciences. And as he tempts us *unto ſinne*, ſo alſo *for ſinne* and *by ſinne*; that is, the guilt of it, to draw us to deſpaire. He that accuſed *Iob* unto *God*, would ſure accuſe *Iob* unto himſelfe much more.

*A Caution.*

And though it may be truly affirmed that neither Satan nor our owne conſciences, can ever aggravate unto us too much, the intrinſecall ſinfulneſſe, the hainouſneſſe and vileneſſe of our ſins in their due and proper colours, and true aggravations of them, which we can never come to ſee enough, as not to hate nor loath, and mourne for as we ought; yet Satan and our owne conſciences may in the repreſentation of our ſins, put ſuch falſe apprehenſions and ſuch aggravations upon them, as may make us apprehend too much about them; as when it is ſuggeſted that they are ſuch as are not compatible with the ſtate of grace; or that they are utterly unpardonable: he may likewiſe uſe them as inductions to prove a falſe concluſion. And alſo

alſo although our ſins if truly can never be enough repreſented, if it be in order to drive a man more to Gods free grace, and unto Chriſt; yet to preſent them ſingly, and alone, and to hold the minde and intention of it ſo to them, as to cauſe us to *forget our owne mercies*, and in ſuch a manner, as thereby Gods mercies and all comforts are hidden and concealed from us; this is that is ſatans practice, and is the cauſe of this deep bondage we thus here ſpeake of. And in this reſpect that name κατήγορ☉ the accuſer, is given this evill ſpirit in a direct and full oppoſition to that ſpeciall name and office of the holy Ghoſt παράκλητος, the *comforter* or pleader for us: becauſe as the *holy Ghoſt maketh interceſſion* in our owne hearts *unto God for us*, and upon true repentance helpeth us to make *apologies* for our ſelves, (as the word is 2 *Cor.*7.11.) and comforteth us by diſcovering *our graces given us of God*, (as 1 *Cor.*2.12.) and by pleading our evidences, and witneſſing with our ſpirits that we are the ſons of God: ſo on the contrary, ſatan is κατήγορος, an accuſer, by laying to our charge the guilt of our ſins, by empleading our evidences, miſrepreſenting our eſtates, thereby to deject us, and *ſwallow us up with ſorrow*; as 2 *Cor.*2.7. And further, becauſe in theſe accuſations his ſcope is to miſrepreſent our eſtates to us, and falſely to diſquiet us, therefore he is yet more eſpecially called διάβολ☉, a *ſlanderer*, as one that falſly and lyingly calumniateth and ſlandereth all our graces, all Gods dealings towards us, all our dealings towards him: ſlandering our perſons, our eſtates to us, charging us to be hypocrites, unſound, and carnall, and counterfeit Chriſtians, ſtill miſconſtruing all unto the worſt. Which falſe calumnies and charges of his, I take moſt properly to be thoſe *darts* mentioned *Eph.*6. *v.*11. which are there ſaid more eſpecially to oppoſe our faith: & therfore *faith* is there ſaid to *quench* them. From which trade of his forging darts of calumnies, he hath his name διάβολ☉ a ſlanderer, from διαβάλλω, a metaphor it is, from caſting darts, (for the ſlanderous calumnies of the tongue, *are as a maule, and a ſword, and a ſharp arrow*, as *Solomon* ſpeakes: *their teeth ſpeares and arrows*:) and ſuch are theſe kind of ſatans tentations and accuſations againſt us, Even as darts and arrowes that wound and pierce, and run through the paſſions and affections, that ſtrike Prov.25.18. Pſal.57.4.

the ſoule through and through with feares: his name πειράζων, the *tempter*, is from πείρω, to *pierce*: becauſe ſuch are his *darts*, ſo ſharpened, and flung with that force; as they are fitted to pierce, and enabled to run through. And beſides the ſharpneſſe of the *darts* themſelves, they are ſaid to be *fiery*, as making double way for themſelves: for a piece of iron, though blunt, yet if fired red-hot, it runs through without reſiſtance.

Satan, he is that great Generall of the whole powers of darkneſſe in us; and therefore even the forces of the guilt of ſin (the proper ſeat of which is the conſcience) he hath ſome command over, as well as of the power of ſin in other members; and therefore as he can muſter up and ſet on fleſhly luſts which fight againſt the ſoule, and provoke and back them in their aſſaults upon us: ſo he can clap on the chaines of guilt and bondage upon our conſciences.

And alſo by working upon the injudiciouſneſſe of the conſcience.

And as he can ſtir up that guilt that is in us, ſo alſo work upon that injudiciouſneſſe and erroneous defilement that is in the conſcience, to judge of a mans owne eſtate: this ſatan works upon and abuſeth. For as he hath a power to work upon the corruption in the reſt of the faculties, ſo alſo over the defilement & pollution of the conſcience, miſleading it in its verdict of our eſtates, as cunning pleaders doe a ſilly Jury. The *wards* of conſcience are of themſelves looſe, and naturally miſplaced, but he with his falſe keyes wrings and perverts them much more; it naturally gives an uncertain ſound, but he by his falſe alarums and *panick* feares, caſt in, doth much more confound the teſtimony of it. And how eaſie is it to trouble a ſoule diſquieted already, and to work upon jealouſies which are raiſed? wee ſee how farre a cunning man can inſinuate with jealous natures, to encreaſe ſuſpitions and ſurmiſes. When an humour is ſtirred, how eaſily is it wrought on? and thus often when the Spirit hath already read us a ſharp Lecture, and examined our conſciences, then Satan he ſtrikes in, and deſcants upon it all to deeper terrours and diſtreſſe.

§. 2

A quære diſcuſſed how, and how far Satan may know matter againſt us, to accuſe us of.

But the more full and diſtinct explication of Satans work of *accuſation* of us herein, requires a farther ſearch and enquiry, and a larger demonſtration [*how Satan ſhould come, and how far, to know matter by us thus to accuſe us of*] For if he doth accuſe, he

muſt

muſt, as he ſaid *Acts* 28. *Have ought againſt us whereof to accuſe:* elſe it were in vaine. And there is this difference between theſe kinds of tentations wherein we are exerciſed about the guilt of ſin, and thoſe other unto ſin. That the object matter of other tentations is what is without our ſelves: but in theſe, that which is in us and from us, and hath been committed by us, is made matter of objection againſt, and diſquietment unto us *That which is from within the man*, diſquiets *the man*.

But ere I enter upon this enquiry I muſt premiſe a generall Caution, to ſet limits to our diſcourſe therein.

A Caution premiſed. That it is in Gods ſole prerogative to know the heart.

And the Caution is this, that we are to reſerve and maintain this, both as an undoubted truth, and as *Gods* ſole and royall *prerogative, that he can alone both ſearch and know the heart and conſcience.* As in like manner, *that he can onely by his wrath immediately make thoſe deep and killing wounds and gaſhes with which mens ſoules are often here, and hereafter eternally wounded:* (of which by way of Caution alſo in the next chapter.) Which two glorious and incommunicable attributes of his, that *Elogium of the Word of God*, Heb. 4. 12, 13. ſeemes fully to hold forth unto us: where, as at the Gate of *Paradiſe* was ſet a *Cherubim* with a *flaming ſword* to keep our faln parents for ever entring in againe, ſo there Chriſt is repreſented, as that ſupreme judge, with whom, as the 13. at ver. *we are eternally to have to doe*, (or as the originall πρὸς ὃν ἡμῖν ὁ λόγος, *to whom we are to give an account*: for ſo λόγος is *Rom.* 14. 12. and elſewhere taken) and he there ſtands with that dreadfull ſword of his word ready drawn and brandiſhed, (that word by which he will judge men at the latter day, *Iohn* 12. 48. and which therefore is called κριτικὸς, ver. 12. *a judger of the thoughts, &c.*) and this to the end that by the awfull terrour thereof, he might compell and drive thoſe that heare the Goſpell, to *enter into that reſt*, (to which he had exhorted, ver. 11.) which is ſet open by him for men now faln to come into. Which *ſword*, as it hath a double edge, (as there) ſo in his hand (who alone can wield it) it ſerves to a double uſe. That where as in a judge two things are requiſite to the compleat performance of his office: 1. Skill and knowledge to find out and examine the fact: 2. Power to execute and torture the Malefactor when found guilty. He ſhewes how both theſe

theſe doe tranſcendently and ſolely meet in him, by relating what power is found to be in his *word*, which is the enſigne of his juſtice, and inſtrument of his power in judging, which is ſaid to be a *diſcerner of the thoughts*, and a *ſword* that *pierceth* and woundeth the *ſoul* and *ſpirit* with unutterable anguiſh. Which *wounding power* of the word is diſtinctly ſet forth (as ſome) from the beginning of the 12. ver. to thoſe laſt words, [*and is a diſcerner of the thoughts*] from whence, to the end of the 13. ver. that other, the *ſearching* and *al-judging* property of *God*, and his *word* is laid forth to us. But rather as I conceive, the Apoſtle, in one continued metaphor, carries along the expreſſion of both, throughout the whole, though more eminently, the one in that former part of the words, and the other in the latter: yet ſo as both are alike made *The Royalty of God*, which is the thing we have in hand. Neither needs it ſtumble any, that this is there attributed onely to the word of God, of which he only ſeems to ſpeak: For that is all one, and to aſcribe it unto God: for as *where the word of a King is, there is power*, ſayes *Solomon Ec.* 8. 4, ſo, where the word of a God is, there is the power of God, and ſo is it here to be underſtood: & therefore as in other Scriptures his word is ſayd to *create*, and *by it the heavens to be eſtabliſht*, *&c.* and alſo *Gal.* 3, 8. in the like phraſe of ſpeech, the *Scripture* is ſaid to *foreſee*, that is, God foreſaw, who writ the Scripture: ſo alſo here, to *know*, and *wound* the heart. Which to be the Apoſtles expreſſe intention here, appeares by the connexion of the 12. & 13. ver. For whereas ver. 12. he begins with attributing this power unto the word, yet in the end he cloſeth his ſpeech with transferring all that was ſaid thereof upon God himſelfe, ver. 13. *With whom we have to doe.*

To open the words a little more largely, ſo as to clear this aſſertion out of them, which it is neceſſary to premiſe. The words are, *For the word of God is quick & powerfull, and ſharper then any two-edged ſword, piercing to the dividing aſunder of ſoul & ſpirit, & of the joynts and marrow, & is a diſcerner of the thoughts, and intents of the heart, neither is there any creature that is not manifeſt in his ſight, but all things are naked & opened to the eyes of him With whom we have to doe.*

And firſt, of that ſole ſearching power of the ſoul in this Chapter

ter, & of that other, the ſole wounding power of the conſcience, in the next chap. we ſhall have the like occaſion to premiſe.

For the preſent, that ſearching, examining, and judging power of the word now in hand, he expreſſeth by an alluſion to the anatomy of bodies: (which then, though not ſo frequently as now, was yet in uſe) or elſe to the cutting up of the ſacrifices, whether thoſe of the Jewes, or as it was uſed among the heathen; eſpecially by the Soothſayers, who curiouſly ſearched into every inward part, as we find in the Prophet *Ezekiel* 21.21. and his ſimilitude ſtands then, that look what the entrails are to a ſharp ſword, or Sacrificers knife, or the like inſtruments of Anatomy in a ſtrong and skilfull hand, ſuch are all the moſt inward, & ſecret parts of the heart, even thoſe which are moſt difficult to be divided, unto this ſword in Gods hand, when he is pleaſed to uſe it to ſearch heart and reins, and to diſcover and bring forth to judgement the ſecrets thereof. He can uſe this ſword, not only to unrip, & ſtrip off the outward clothes of outward & formall actions, and ſo preſent the ſoule *naked*, (as his expreſſion is, ver. 13.) nor onely to flea off all the skin, to excociate, & ſo to ſee what lies under it, (as the next word there τετραχηλισμένα Vg is tranſlated *opened*, doth ſometimes ſignifie) but further to cleave and cut up to the backe bone, (for even ſo deep doth the ſignification of that word reach) that ſo all the inwards may appear, and this ſo curiouſly divided and laid aſunder, as to ſee and view apart what is in each. *It pierceth to the dividing aſunder of ſoul and ſpirit.* By which, *grace* and *corruption*, are not ſo properly here to be underſtood: for then he would have rather ſaid, *fleſh*, and *ſpirit*: and beſides, the perſons he ſpeakes this of, are principally thoſe who ſhall be found ſecret unbeleevers, who have not *ſpirit* in that ſenſe at all in them: but they are here uſed to expreſſe thoſe two main powers of the heart. The *ſoule*, that is the inferiour part, that more ſenſuall part, wherein the affections are, (as 1 *Theſſ.* 5.0.2. it is alſo uſed) which it divides by diſcovering how cloſe and inordinately all thoſe affections cleave to ſin: and then 2. of the *ſpirit*, that is the ſuperiour part of the *underſtanding conſcience*, *&c.* which it rippes up by diſcovering how theſe plot and contrive the accompliſhment of

ſin. *Dividing*, that is, diſcovering apart, with difference, how things are caried ſeverally in each: and withall, what correſpondency and entercourſe there is between theſe; how ſin and all our actions paſſe through them from the one to the other, even as blood and ſpirits do through the veines and arteries, in all the parts from each to other. And as in the body, there are ſeverall *regions* (as Anatomiſts call them) divided by partitions: the *vitall parts* in the upper loft next the neck, in which are lodged the heart, and lungs: The *naturall parts* in that lowe', and theſe divided by the midriffe, as by a floor between them:
Prov. 19. 27. ſo in the ſoule, (to which happily *Solomon* alludes, when he calls the ſeverall powers of it, *the Chambers of the belly*, as ſome read it) there is the ſenſuall part of the affections, *The ſoule, &c.* which is as it were in a diſtinct room from that more ſublime and ſpirituall part, *the ſpirit*. And as the *ſpirit of man*, that is, the conſcience and underſtanding of a man, *ſearcheth all thoſe chambers*, (as it is there) that is, *Knows what is in man*; as the Apoſtle ſpeakes, 1 *Cor.* 2. 11. (which yet when it doth ſo, it is not by an innate light, but with *Gods Candle*, as *Solomons* expreſſion there is; that is, by the word and the light thereof ſet up by him in it.) So here, the word, under another ſimilitude, namely, of a ſword, is ſaid to cut up, and to diſcover all within thoſe ſeverall regions. And in the *Spirit*, it is ſaid to diſcover what can be imagined, moſt retired and withdrawn, and ſo lockt up, as no eye could finde it out, which he expreſſeth by mentioning ſuch parts, as are moſt inwardly ſeated of all other: *the marrow*, which we know is incloſed within the bones: and *the joynts*, or ligaments, by which the joynts are knit, and move; theſe it unbares, and diſcovers alſo. Both which he interprets in the next words, [and is a *diſcoverour of the thoughts and intentions of the heart*,] which are a more plaine interpretation of what he had expreſſed by thoſe two metaphors. The utmoſt *intention* and end, in all our actions, that is as the *marrow*, becauſe as the marrow gives moiſture to the bones, ſo by theſe our ends all our purpoſes and reſolutions (by which we are ſupported in all our actions) are ſtrengthened and confirmed: and then our deviſing *thoughts* or plottings, our contrivements and machinations, thoſe by which we artificially doe connect, and hang together

gether many joynts of means to accompliſh and bring to paſſe our intentions: (which thoughts of all other we ſtrive to hide and conceal) theſe are as the *joynts*, or (as the word ἅρμοι rather implies) as the ligaments, and the ſinewes, and the tendons by which the joynts doe move, ſo theſe are they, upon which our deſignes doe move and turne. Even all thoſe *cogitationes compaginatæ*, plotting thoughts, the word, it diſcovers and cuts up, and alſo judgeth, and examineth, and paſſeth ſentence upon them: yea, and that ſo exactly, as not the ſmalleſt fault can paſſe uncenſured by it: it is as a curious Critique in this review: κριτικὸς, it judgeth exactly, as Critiques uſe to doe. So as by this Anotomy, which the word makes, *all things* in man, *every creature*, even the leaſt *Fibra*, the ſmalleſt ſting in the heart which would eſcape the ſight of the moſt exact Anatomiſt, are all *naked* and *opened*, and cut up *afore the eyes of him with whom we have to doe.*

The reaſons why God hath reſerved this to himſelfe, are, 1. It was for the glory of God, that he ſhould have one private Cabinet among the creatures, which he alone ſhould know, and keep the key of, which might argue his omniſcience: as alſo one place to be ſanctified in, whither no creatures eye could pierce: That ſo the greatneſſe of his glory; might appear namely, in this, that he is not worſhipped outwardly onely, as great ones are, but inwardly in *ſpirit and truth:* and that his glory is ſuch as commands the inward parts, which no eye ſeeth but his own: ſo as a man wil reſpect God ſo much as to ſanctifie him in ſecret when no creature looks upon him. The Reaſons.

2. That God alone might be the judge and rewarder of mens waies: & ſo looked at by them, to whom alone men muſt give an account: which would draw the creatures eye alone upon him, when the ſtrength and firſt borne of all our actions, are his ſubjects alone, and doe come under his eye and view. Therefore it is ſaid, that he *rewards men according to their works, whoſe heart he knowes.* It was fit, that he onely ſhould take upon him to reward, who onely could know the principles of all actions; in which the chiefe of the good or evill in the action lies. This is the great glory of *God* and *Chriſt* at the day of judgement, that *they will diſcover the ſecrets of all hearts*, 1 *Cor.* 4.5.

4. 5. It is not ſaid ſo much of mens actions, that they ſhall be then diſcovered, as that the ſecrets of their hearts: For therein lies Gods glory, which he will not give to any other.

§. 2. How Satan hath matter to accuſe & object againſt us.

This premiſed as a moſt neceſſary Caution, I come to the diſquiſition of that *Quære* mentioned; How, and how farre Satan may come to know ſo much matter againſt us whereof to accuſe us.

1. In generall it may be conſidered:

Two generall conſiderations: 1. That he knows what corruptions are in al mens natures, and may object them to every one.

1. That he knowes what ends, and intentions, and thoughts, and luſts, ſuch corrupt hearts as ours uſually produce, and bring forth in all men; and therefore can imagine what by-ends, &c. may be ſtirring in ſuch and ſuch actions, and ſo lay them to our charge: & ſo often hit right therein, & ſpeak a mans heart thus at rand ome. For our natures are apt to bring forth *all concupiſcence*, as the Apoſtle ſayes *Ro.* 7. Therefore if there were no more then he knows al temptations *common* to *mans* nature, he might goe far in accuſing every man; he having keyes of all ſorts, ſorted to all mens ſpirits, tries with every one which will enter. And as *Davids* elder brother charged *David*, when he came into the Warres, *This is the pride and the naughtineſſe of thy heart*, gueſſing at his by-ends in it: ſo doth Satan he often in the like manner charges us by gueſſe. Thus he did *Iob*, *Doth Iob ſerve God for nought?* he knew ſuch by-ends were in ſome mens hearts, & ſo ventures to lay them to *Iobs* charge alſo.

2. By caſting in a jealous thought from ſome one particular he knows by us, he might ſet the heart a-work to examine all the reſt.

2. Though he ſhould know very little of us, yet he may from ſome one particular which he doth know or ſuſpect, caſt in a ſuſpitious thought about a mans eſtate: and ſo ſet the jealous heart aworke it ſelfe to ſearch out more matter againſt it ſelfe. As in caſe of treaſon, the leaſt hint given by ſome one, ſets the State awork to examine the bottome of the buſineſſe; and ſo to get all out. So as Satan often gives and caſts in but a ſcruple which proves as a theame for the heart it ſelfe to dilate upon, and the conſcience upon enquiry finds matter againſt it ſelfe to prove and encreaſe that ſurmiſe. Thus in generall.

2. More particularly. we may know,

But 2. he may more particularly know much againſt us to accuſe us of, and ſo frame bils againſt us out of what he knows, and this firſt ſuppoſing he had no acceſſe to our inward parts, and that he had no further way of knowing of us, then men have one

one of another, it being made the limits of mans knowledge by *God* to *Samuel*, to *judge by outward appearance*: yet all thoſe advantages which men have to know one another by, he hath over us, more then any man can have, and all more eminently.

For 1. Thoſe ſpirits can diſcerne all corporeall actions, though not of all men, at once, (for then why ſhould *ſatan* travaile up and down the earth to review all in it?) yet in that diſtance is proportioned unto them: they underſtand not onely by *innate* inbred *ſpecies*, but ſome things *per ſpecies acceptas à rebus*. They learne dayly. Thus *by the Church* the good Angels are ſaid to *learn* what they never knew before of the *myſteries of the Goſpell*, *Eph.* 3. 10. and though thoſe *ſpecies* in them, and their manner of knowing corporeal things differs from ours, yet they are analogicall with ours, and we no more know the manner how they ſhould receive, *ſpecies à rebus corporeis*, the images of all things done by bodily ſubſtances, then a blind man can imagine, how men that ſee ſhould receive in colours: yet this we may be ſure of, that all that the ſenſes or mind of man can know, that they can alſo: for naturall things are all *debita objecta*, due objects made for them: for they were therefore made to be diſcerned by intelligent creatures; & and if by any, then by the moſt ſupreme and intellectuall natures. 1. All corporeal acts committed.

2. They make it their buſineſſe to ſtudy men, it is their trade to goe up and down and conſider men, *Haſt thou not conſidered* (ſaies God to Satan) *my ſervant Job?* Satan uſeth to conſider and ſtudy men; and as the Apoſtle exhorts to *conſider one another to provoke to love*, ſo *ſatan* conſiders men to provoke to ſinne, and to tempt for ſinne unto deſpaire. 2. Which knowledge he improves but ſtudy.

3. He may be privy to our vocall confeſſions of ſins to God, or men; unto our laying open our own hearts to God in private prayers, or to others in trouble of conſcience: therefore ſo much of the heart as is this way diſcovered, he can and doth know: And why may not God permit him, and give him the liberty and advantage to accuſe us, even of that which he comes to know by this meanes? it being for the triall of his ſervants: eſpecially in caſe they have returned againe to thoſe ſins which they confeſſed, and yet have not forſaken: it is juſt, that then, as the guilt of former ſinnes returne upon us in 3. He may bee privy to our vocall confeſſion unto God.

in such a case, so that satan should be permitted afresh to charge us with them. And that in this case, a man should lose the priviledge of *sigillum confessionis*, of the secrecy and seale of confession (as I may so speak.) And if God may permit a man to whom we have confessed, according to Gods own ordinance, yet to tell things confessed, and to cast them in our teeth, as sometimes it hath falne out; why may not satan the accuser of the brethren sometimes be permitted to lay that to our charge, which he onely knew this way?

4. He is and can be present at all our more retired actions, and is privy to them, being with us at bed, board, in all companies. By meanes of this he can accuse us: First,

4. He is and can be present at all times and places: and so can accuse us,

1. Of all grosse actions done, that are obvious to sense: which indeed are usually the greatest matter of accusation, and doe lie upon us most heavily in such temptations, as *Davids* murder and adultery did on him: *My sinne*, sayes he, *is ever before me*. And these having pulled a man downe, and put him into prison, and clapt him up, our owne consciences then may come in, with all our more privy corruptions, as lesser creditors use to doe: and when once the soule hath by meanes of the accusing of one foul act, given way to doubting, then all other privy corruptions joyne and offer themselves to accuse us also: For *they lie at the doore* (as *God* told *Caine*) ready for such an occasion.

1. Of all grosse sins outwardly committed.

2. Also he may by this be able to accuse us of all deadnesse and drowsinesse, and neglect in the performance of holy duties, as want of attention, and quicknesse in them, (for these are easily discerned by any one that is observant) and of the want of stirring affections, and also of neglect of holy conference in all companies, and the like. If a godly man were to follow a man up and downe in all companies, how much might he know of a man, and be able to accuse him of?

2. Of deadnesse and drowsinesse of spirit, and neglect in duties.

3. By such observations he may know a mans bosome sinnes. So he knew and observed *Judas* bosome sinne, to be covetousnesse, and accordingly sorted his temptation to it.

And 3. a mans bosome sin.

5. By what he sees outwardly of our actions, he can many wayes guesse at inward corruptions, which are the principles of them. He hath all the wayes which a wise discerning man hath, (who should alwayes watch a man, and set himselfe to

5. From what he sees outwardly, he may guesse at inward corruptions.

study

ſtudy a man, and that hath opportunity to ſuggeſt when he pleaſeth, on purpoſe for triall and diſcovery) all the wayes ſuch a man hath to know the heart, ſatan hath. And that which *Solomon* ſayes of a wiſe man, that though *the heart of man be deep, yet a man of underſtanding will fetch it out*, holds true of ſatan much more. As 1. by comparing one action with another, one ſpeech with another: ſo wiſe men gueſſe at mens ends in things, and their reſpects that move them. 2. By geſtures. By a caſt of a mans countenance & behaviour, men are often diſcerned; by the like may ſatan ſee into us. Thus *Ioab* diſcerned *Davids* pride in his command for numbring the people, ſo as it was loathſome in his eyes. And if *Ioab* diſcerned this by the outward cariage of the matter, how much more might ſatan that put in the motives to perſwade him to it? The Jeſuites bid thoſe of their followers who are to deale with men, when they talke with any, whoſe minds they would diſcerne, ſtill to obſerve their eyes, to ſee what alterations are in their countenances, as through which the mind is tranſparent; now ſatan, he is a good Phyſiognomiſt, and he eyes a man. 3. Further he himſelfe ſuggeſting many motives, and reaſons in buſineſſes, this way and that way, caſting in many by-ends, and motives to be conſidered by us, he obſerves how the heart comes off at ſuch and ſuch ſuggeſtions, or where it ſtuck, and what ſuggeſtion it was that turned a man this way or that way, and fetcht him off. The Jewes might ſee what moved *Pilate* to Crucifie Chriſt, becauſe at that ſaying, as the text notes, *that elſe he was an enemy to Cæſar*, he gave ſentence: ſo ſatan, when he ſtirred up *David* by proud arguments to number the people, he muſt needs know what pride was in his heart.

Prov. 20. 5.

3. Wayes.

1.

2.

3.

Now 6. beſides all this, how farre he may have an inſight into the *Fancy*, and the images therein, which follow, and imitate the inward thoughts of the mind, as the ſhadow doth the body; and alſo into the *paſſions*, which are but the *flowing*, and *reflowing of corporall ſpirits*, and in which the affections of the will diſcover themſelves, this I leave to others to determine. For the preſent, this is certaine, that although all the powers of the reaſonable ſoule be faſt lockt up from him (as we ſhall ſhew) and the immediate acts which are imminent in the ſoule

6. That he may further view the images in the fancy, and alſo the paſſions in the body.

it

it ſelfe, utterly hidden from him; and that, take the ſoule as it is the immediate ſubject, and root of them, ſo *intuitive*, no devill can diſcerne them, no more then one Angell can diſcerne the thoughts of another; yet *arguitive*, and as they doe *tranſire*, and appeare, and are put forth in the body and corporeall organs, outwardly in actions, or inwardly in the images of the fancy or the paſſions, and ſo, *quaſi in alios*, and mediately they may be very farre diſcerned, and lookt into by Angels. Which yet will nothing at all prejudge that prerogative which is given to God, when he is ſaid alone to know and ſearch the heart, but give its full allowance; nor that priviledge which is given to the ſoule it ſelfe to enjoy, namely, that *none ſhould know the things of a man, but the ſpirit that is in man*: as we ſhall have occaſion to ſhew in the Appendix to this diſcourſe.

1 Cor. 2 11.

Beſides, therefore, theſe advantages and wayes of knowledge, ſomewhat common to us men, each of other, they have a further, and more neere way of knowing the acts of the reaſonable powers, the underſtanding, and will, then we men can have, even as they have alſo a way of communicating their thoughts to us in a more intimate, cloſe, ſecret manner: yet ſtill ſuch, as fals ſhort of an *intuitive* knowledge of them: they can goe into a roome further then we: and into a roome which is next the privy chamber, which yet remaines faſt lockt up unto them. As their power in all other things reacheth a degree higher then ours, ſo in this alſo. To open this a little.

Thoſe reaſonable powers and faculties in us, *the underſtanding* and *the will*, the immediate immanent acts of which are thus in themſelves faſt lockt up, being yet in this life drencht in the body, and bodily organs, upon which their working doth depend: As 1. The underſtanding is joyned to the fancy, which makes *parelii*, and reſemblances and ſhadowes of thoſe thoughts the minde ſecretly conceives and formes; ſo as ſcarce any thoughts doe ſtirre, but the fancy imitates them, and acts them as farre as it is able. And 2. The will alſo is conjoyned with the affections which are drencht, and ſhew themſelves in bodily organs and ſpirits, ſo as not any motion of the will puts it ſelfe forth, but more or leſſe ſome affections of the body doe

doe ſtir with it; and therefore affections are as well defined by their motion in the body, as by their ſeat in the will it ſelfe. As when anger is defined, *ira eſt ebullitio ſanguinis circa cor*, a boiling of blood about the heart; and affections are but the flowings and reflowings of ſpirits to and from the heart.

Now both thoſe, both *phantaſmes* and *paſſions*, all Divines do grant that the devils may know; and that to know them they have a neerer acceſſe to us, then men can have each to other: yea, and that they may diſcerne them, *intuitivè*, as we do things which are preſent before us, how elſe ſhould they worke upon fancy? and otherwiſe, there were no diabolicall dreams, nor angelicall neither, cauſed by good angels. But we find that a good angell dictated to *Ioſeph* a great article of faith, [*Chriſts divinity, and nativity*] it was done in a dreame; and therefore to his fancy. So they inſpired the *Sibyls*, and dictated prophecies as was ſaid. And ſo the *evill angels* prompted *Saulsfancy*. And this they doe, not by creating new ſpecies and images, but *evocando*, calling forth the images there already. For the images of things in the fancy being corporeall ſpecies, they can no more beget a new corporeall image, than they can make a body a new. And therefore all the power of the angels cannot cauſe a blind man to dreame of colours.

And therefore their way in communicating their ſuggeſtions to us herein, muſt be by diſcerning the *ſpecies*, to wit, of all words heard or read, that lie in the fancy already; and ſo by ordering & compoſing them, even as a Compoſitor in printing doth his letters that lie confuſed afore him, into words and ſentences, to repreſent to the readers eye what he would have read by him: So he to the underſtanding, which doth naturally print off and take the impreſſion off from the fancy of what ever is in it, as faſt as he doth ſet them. And by the like reaſon, that he can call theſe *phantaſmes* forth, and ſo view the ſpecies and images laid up there already, to ſet them thus as he pleaſeth; by the ſame reaſon it muſt be ſupppſed that he is as able to diſcerne any of them in the fancy at any time, then when reaſon it ſelfe calls upon any of them, and maketh uſe of them, as it doth when ever it ſets it ſelfe to thinke or muſe. And theſe, and all other operations of the ſenſitive powers

they may view and ſee as truly (for ought I know) and as intuitively, even as we ſee colours and ſpecies of things in the eye of a man. So as theſe evill angels may, when God permits, get into the head, and ſee all the images and ſpecies in the fancy, and thoſe that are in direct conjunction with the underſtanding, which it is then thinking and muſing of: even as a man doth what images are in the apple of the eye of another man: and ſo by diſcerning thoſe *phantaſms*, which the underſtanding actually then vieweth and maketh uſe of, he may then judge what the mind is muſing of.

And againe, 2. as we diſcerne mens paſſions when they dye and affect the outward parts, as if ſhame dyes the face red, or feare paints it white; ſo may the angels more ſecretly diſcerne the motion of them within us, which is the cauſe of this alteration without; they can goe further then we men can, they can ſee the inward commotion of the ſpirits in our inward parts, even in their channels and ſprings, as in that bodily heart we cary within us, and in the veins and arteries, and ſo know what affections are ſtirring. And this is evident by this, in that they are able to work upon the paſſions alſo. Now their power of working upon theſe affections, ariſeth from their knowing them, and skill to move and ſtir thoſe ſpirits and humors *effectively*, wherein theſe *paſſions* are ſeated. And herein their power of diſcerning us, exceeds *that* in us men, in diſcerning other men; as that of communicating their minds to us alſo doth. For as they can communicate ſecretly by fancy it ſelfe; we but by outward words, and ſigns to the outward ſenſes of others; ſo they can diſcerne more ſecretly what is in the fancy, and not onely what appears in the outward parts; which is yet but a room further, that they get into, which we men cannot come to; ſo in like manner their power over our paſſions doth exceed alſo, they can ſee into the paſſions and diſcerne the leaſt riſing of the tide, the leaſt turne of the ſtreame of affections in our veins, and in the corporeall heart; Satan can diſcerne thoſe leſſer aguiſh fits of paſſion that accompanies any act of the will, which men diſcerne not. As alſo they can ſtirre thoſe paſſions by working upon the humors and ſpirits they ſloat in, which men cannot come to doe. But of this great and neceſſary

neceſſary *quare*; as alſo how by meanes of this he communicates all his temptations to us, more largely in an *Appendix* to be annexed to this Treatiſe.

## CHAP. IX.

*How able* Satan *is to worke upon that third principle; The* paſſions, *and corrupt* affections: *and bring home his falſe concluſions with* terrours.

THus we have ſeene how able Satan is to worke upon thoſe two forementioned principles of *carnall reaſon*, and abuſe it with falſe *Majors*; and alſo upon *conſcience*, in laying our ſinnes to our charge, with miſrepreſentations of our eſtates. It remaines now onely, that we ſhew, how he can ſtirre, and worke upon the paſſions, and *corrupt affections* in us, and make uſe of them: and ſo ſet on all thoſe falſe concluſions [*That we are hypocrites:*] thence deduced, with hideous, and horrid feares, and terrours.

§. 1. That Satan can raiſe up terrors. Iſay 38.13.

And in reſpect to theſe terrors, as he is called a *Serpent*, as was ſaid, for ſlights, and cunning reaſonings, and wiles: So likewiſe a *Lion*, of all beaſts the ſtrongeſt. *A roaring Lion*, of all the *terribleſt*, and moſt terrible in his roaring: whoſe *roaring* is therefore often in Scripture put to expreſſe the working of dreadfulneſſe, and horror; *The Lion roares, who will not tremble?* Amos 3.8. And (as ſome have obſerved, and the *Pſalmiſt* ſeems to intimate it) by his roaring, he ſtrikes ſuch horror and amazement into all other beaſts, as they ſtand ſtill as exanimated, and ſo he ſeizeth and preys upon them as he pleaſeth. And in this reſpect alſo of his working on the paſſions is it, that thoſe *darts* aforementioned, are principally called *fiery*; namely for that dolour, and anguiſh, and inflamation, and combuſtion they cauſe through diſtempering the affections. Thoſe feares which our own hearts engendred within us, were but as ſmoke; theſe darts of his put a fire into them, and doe cauſe them to flame and blaze. The alluſion is to the poyſoned darts, which the Scythians of old, and other nations now uſe in war, dipt in the bloud and gall of Aſpes, and Vipers;

Pſal. 104.

the venemous heat of which, like a fire in their flesh, killed the wounded by them, with torments the likest hell of any other. Which *Iob* also alludes to, Job 6.4. *The arrowes of the Almighty are within me. The poyson*, or (as others read it) *the heat and fervour* (we may use both, and read) *the hot poyson thereof* [*drinks up*] *my spirit*, even as fire preying upon moisture. And what were those arrowes he speaks of there but terrors? So it follows, *the terrors of God, &c.* In the same phrase of which *that Corinthian* is said to have beene in danger to have beene *drunk up* (as the word signifies) with *overmuch sorrow*, when Satan had to doe with him, 2 *Cor.*2.7. and the same word is again used of the devil, 1 Pet.5.8. *Seeking whom to drink up.* So that as Satan inflames other members, and the inordinate lusts in them, with a superadded naturall vehemency and violence; as the tongue which (though of it selfe full of poyson) is said to be *set on fire from hell*: that is, from Satan (who is called *hell*, as in that speech; *the gates of hell*: as the good angels the noblest creatures, are called *heavens*: *Heb.*7.26.) He inflaming mens tongues with an overplus of venome and malice, to wound mens names with; even as on the contrary, the holy Ghost did set on the fire the Apostles tongues with zeale: As (I say) he doth thus inflame other members, so in like manner he can, and doth put fire into those darts he wounds the conscience with; and thereby augments our feares and griefes, and causeth such disquietments and pangs, as that hell fire as it were begins to flame in a mans conscience. As *Christ* is that *Brazen Serpent*, so *Satan* is that *fiery Serpent*, that can sting us by the guilt of sin.

καταποθῆ.

Iames 3.16.

*A Caution.*

And here I must bring in the like caution as I used in the former Chapter; namely, that he workes not these terrours by immediate impressions upon the conscience, which in that respect is subject to Gods stroke alone, as to his knowledge alone. Which as I intimated, I take to be that other principall part of the drift of those words, *Heb.* 4.11,12. *The word of God is quick and powerfull, &c.* For there he sets forth Christ to us (as was shewed) as a Judge compleatly enabled for vengeance against us, not onely in respect of an omnisciency to finde us out in all our shiftings, but also (because a Judge would not be much feared, if he had onely skill and knowledge though never so much,

much, to ſearch, and finde out the guile and guilt of Malefactors, if he were not armed with power to avenge, and torture them) therefore withall, the Apoſtles ſcope is to ſtrike terrour into their hearts in reſpect of that vengeance he can execute: And therefore his aim is to exhort them, not to dally with God, or with his word, in which he had *ſworn* of thoſe that beleeved not, *they ſhould not enter into his reſt*, in the former ver. So as the purport of the words muſt neceſſarily alſo be ſuppoſed to be, to ſhew the dreadfull power of God, and of his word, in avenging it ſelfe upon the contemners of him and it, and not meerly to deſcribe his conſcience, and knowing of the heart, but as joyned alſo with power to pierce as deep in wounding of the ſoule, as in knowing of it. Yea, and *that*, ſo large an illuſtration of his knowledge is brought in but as a clearer demonſtration of *His* power to puniſh, *Who* can dive ſo deep into our hearts. As from whence we might argue, and feare the ſtroke of that ſword in his hand, whoſe eyes are ſo piercing. And accordingly to ſet forth the dreadfulneſſe of this his power, all thoſe his expreſſions there uſed doe as fully tend, as to ſet forth the other; and he likewiſe uſeth ſuch a compariſon, as both in the nature of the things, and according to the more uſuall phraſe of Scripture, doth more properly and abundantly intimate this ſlaying and wounding of mens ſoules that ſhould be diſobedient, by this his ſword, then that other of ſearching the ſoule and ſpirit. As 1. This *word*, ſayes he, *is quick and lively*, ſo called not in reſpect of duration onely, as *abiding ever*; but in reſpect to working and execution. Things that are exceeding operative, though inanimate, we cal *quick*: So quick-ſilver, which runs through a mans bowels like haile ſhot; and ſo oppoſitly, drugs & drinkes that have loſt their virtue, and are ineffectuall, we call *dead*. And in reſpect to this energy, and power to work upon mens hearts, is that in Iohn 6.63. to be underſtood; *The words I ſpeake* (ſayes Chriſt) *are ſpirit and life*, that is, are full of an operative principle. For an active working principle, we uſe to call the *Spirit*, as the ſpirit of wine, &c. In that therefore he ſayes the word is *quick*, he notes out that *that* word is inſpired with a principle, moſt quick, ſpiritfull, & active, and fit to work as occaſion is, that is, even with the *holy Spirit*

who is as the internall forme of it. And therefore 2. having thus intimated this internall forme of working; he addes ἐνεργὴς, powerfull and mighty in operation, as noting out that power which flowes from thence; that abilitie to produce ſtrange effects upon the ſoule; (theſe expreſſions cary report of more then of a skill, and dexterity to ſearch and know the heart onely.) And then 3. he further inſtanceth in ſuch operations of it, as the effects of that power, which are moſt dreadfull, as the compariſons he uſeth doe import. *More piercing then any two-edged ſword.* Now as elſewhere the word is compared to an armory of all ſorts of weapons, and engines for war and vengeance; *The weapons of our warfare are mighty, &c.* 1 Cor. 10.4. In like manner here, he more particularly reſembles it to a *ſword*, the moſt uſuall, and moſt terrible of all the inſtruments of death, which were then in uſe. The brandiſhing of which, ſtrikes paleneſſe and horror into a man, ere the ſtroke comes at him. Which is uſually put in Scripture to expreſſe vengeance, and more eſpecially in the prophecy of *Ezekiel.* And alſo Pſal. 7.13. *If he turne not, God hath whet his ſword, and prepared his inſtruments of death*, that is, to inflict torments, and eternall torments alſo, as *Deut.* 32.42. And indeed, whatſoever doth torment, or cauſe dolour, and anguiſh, is in Scripture called a *ſword*; and the *piercing with a ſword*, is uſed to expreſſe the moſt exquiſite dolors, as Luke 2.36. *Yea a ſword ſhall pierce through thy ſoule alſo:* Speaking to the bleſſed mother of Chriſt, and of that her anguiſh and griefe, wherewith ſhe ſhould be *cut* even *to the heart*, when ſhe ſhould behold her Son upon the Croſſe. Of whoſe dolors upon the Croſſe likewiſe, the ſame expreſſion is uſed, *Pſ.* 22.21. when he prayes; *Deliver my ſoule from the ſword.* And in this reſpect the *word* in Chriſts hand, is ſtill, when he is ſpoken of as a *Iudge*, compared to a *ſword*: and ſo here. And we may further obſerve, how thus to ſtrike the more terrour into their hearts in reſpect of the wounds, and torments it inflicts, he goes further on to exaggerate the dread thereof. He ſayes not onely that it is as ſharpe, but *more ſharp*, not then a ſword of one edge, but then a two-edged ſword, not thē ſome, but then *any* two-edged ſword. And furrher, to ſhew that he ſpeakes it in relation unto wounding, and anguiſh, and torment

Pſal. 45.3. Rev. 19.16. Iſay 49.2.

it

it cauſeth in the ſoule, he mentioneth the diviſion of ſuch parts as are not onely moſt hid, and inward, in relation to diſcovery (for ſuch the marrow is being covered with the bones, and the ligaments covered with fleſh) but which are alſo of moſt exquiſite ſenſe, and the wounding of which cauſeth the greateſt dolour. He ſaith, *it pierceth* to the *dividing* the *marrow*, and therefore cuts through *the bones*. For ſo it muſt needs be ſuppoſed to doe, when it is ſaid to reach unto the *marrow*. Now *the breaking of the bones* is ſtill put to expreſſe thoſe exquiſite and unſupportable terrors and dolours of conſcience, and woundings of the *Spirit which a man cannot beare*, or ſuſtaine. For when the bones are broken, a man cannot ſtand nor ſupport himſelfe. And the like is alſo the cutting of the ligaments, the nerves, ſinews, and arteries thoſe, ἁρμοὶ that knit the joynts, which are the organs of ſenſe and motion. Againe he ſayes, it divideth not onely the *Soul*, that is, the ſenſuall part, the paſſions of the minde, as wounding them; which creatures, as men and angels τῆς πνεύματος, that is, the *Spirit alſo*, which is with an emphaſis expreſſed: and his meaning is not ſo much that it divideth the *Soule* from the ſpirit, (as ſome have underſtood it) but the ſoule *and* ſpirit alſo. It is a two-edged ſword, and can at one blow ſtrike through both; this *axe ſtrikes at the root*; at the ſpirit, *which, when wounded, who can beare?* ſaies *Solomon*. And then he concludes *ver.* 13 That, *as before him all things are naked*; So alſo τετραχηλισμένα, that is, they lie with their throats cut, if he but ſtrike them dead, and ſpeechleſſe at his feet, as *Theodoret* expounds that word, which is tranſlated *opened*. Now thus farre, that is, to this *ſpirit* in man; no created ſword can reach; they turne edge at it: but even this, the word reacheth, and that alone. So as the ſummary drift of all herein, is the ſame which Chriſt expreſſed elſewhere in other words, to exhort them to *feare that God*, whoſe ſword, and powerfull word is able thus alone to wound; and *not to feare thoſe who can onely* wound and *kill the body*, and but reach to the ſenſuall ſoule that is drencht in it, but cannot wound or kill the *Spirit*, which God alone can doe, and no meere creature whatſoever. And therefore in all our thoughts and feares of Satans power of knowing our ſins, or troubling, or diſquieting our ſpirits (as alſo throughout this diſcourſe)

we are to set such bounds, as that this incommunicable royalty of God, and of his word, may be reserved unentrencht upon; namely, *that he alone knows, and can immediately wound the spirit and conscience*; Both which, at once this place held out unto us, which made me the largelier to insist upon the opening of it.

§. 2. Though hee cannot immediately wound the conscience; yet,

But yet although Satan cannot immediately wound the conscience, and make impressions of Gods wrath upon it: (for as no creature can shed abroad Gods love, and cause the creature to taste the sweetnesse of it, so nor the bitternesse of his wrath, but God is his owne reporter of both.)

1. He can rake in those woũds the Spirit hath made.

Yet, 1. When the holy Ghost hath lasht and whipt the conscience, and made it tender once and fetcht off the skin; Satan then, may fret it more and more, and be still rubbing upon the soare, by his horrid suggestions, and false feares cast in.

2. From the renewing the remembrance of those terrours impressed by the Spirit, he can amaze the soule afresh with feare of worse.

And 2. He can by renewing the experimentall remembrance of those lashes, which the soule hath had from the *Spirit*, amaze the soul with feares of an infinitly sorer vengeance yet to come; and flash representations of hell fire in their consciences, from those reall glimpses they have already felt in such a manner as to wilder the soule into vast and unthought of horrors.

3. He can bring home all the threatnings against hypocrites, &c. Psal. 7. 13.

And then 3. He can bring home all the threatnings that are thundred forth in the Word against hypocrites, and men unregenerate, and discharge them all with much violence, and noise upon a poore doubting soul. He can and doth present, and shew his prisoners those terrible chaines, and racks, and other *instruments of death*, as the Psalmist calls them, which God hath *prepared* against sinners, and hath stored up in that great armory of his *Word, which he hath in a readinesse to revenge all disobedience*, 2 Cor. 10. 6. With the ratling of which chaines, &c. Satan can make a noise in the conscience of a poore sinner, to affright him. Which he is the more enabled to doe, out of experience of such terrors in himselfe: *Being bound up in chaines everlasting, under darknesse, to the judgment of the great day.* Jude 6. And as a son of consolation, and childe of light is enabled *to comfort others the more, by the comfort wherewith he hath been comforted of God*: So this *Prince of darknesse* is the more powerfull to terrifie weake consciences that are ensnared with the cords of their owne sins, by reason of the terrors which he hath received from the Lord.

And

And therefore in Scripture, as a power *in ſin* is attributed to him, ſo the *power of death*, as Heb. 2. 14. Where by *death* is meant not ſo much that bodily as that eternall death, to which, as the proper puniſhment of ſin, the guilt of it doth bind us over. Which power of his is not that of the Judge in ſentencing to death, or calling men to hell, which is a ſpeciall flower of Chriſts Crowne; who Rev. 1. 18. *hath the keyes of hell and death* at his girdle; and of Gods, who is therefore onely to be *feared*, becauſe *he only can caſt body and ſoule into hell*. Nor is it as if he were the maine tormenter, and executioner of mens ſoules, after that great day, ſeing that they are to be tormented by that fire which in common, *Was prepared for the devils themſelves*. And who is it that doth torment them? It is therefore principally meant, 1. of that power and advantage he obtained over ſinners, when he had ſeduced them; ſo, as to come boldly as a pleader againſt them, enabled with authority to urge Gods righteous law and word, and to call upon, and to provoke his juſtice to condemn poor ſinners, and adjudge them unto death: until Chriſt that righteous advocate diſpoiled him of thoſe his pleas & power, by that ſatisfaction of his, wch before, the law had put into his hands; & ſo *He deſtroyed him that had the power of death*; enervating all his pleas & terrors. And 2. the meaning is, that as he hath this power in Gods court over the ſentence of *death* upon poor ſinners, ſo alſo in our conſciences to urge the law upon us, & to plead all that the *Law ſayes againſt them that are under the Law*, and to put us into the feares of that death threatned therein: and to encreaſe in us the feares of that death, by preſenting to us the terrours of the Law, unto which in reſpect of naturall conſcience, men of themſelves are *ſubject all their life long*. And unto this latter power, hath that *power of death* there, eſpeciall reference, for thoſe words, *and deliver them who through fear of death were ſubject to bondage all their life long*, follow in the next *verſe* 15. And becauſe the children of God, whileſt in this life, as they *know but in part, ſo they love but in part*, & ſo far as *love* remaines imperfect, ſo far *feare which hath torment*, keeps poſſeſſion, 1 Iohn. 4. 18. *For it is perfect love* (onely) *that caſts out* (all) *feare*. Hence therefore, ſo farre as ſlaviſh feare remaines, ſo far they may be

subject to be terrified by him, that hath power of death & that over all those that are in any degree subject to the feare of it whilest in this life.

4. He can excite the passions of feare, and trembling of spirit.

And 4. he can immediately, by his own power, stirre the passions of feare and griefe, &c. exeite them beyond nature, as the winds can raise the billowes in the sea, and make the floods to make a noise; so can he a tumult in the affections, and put all the soule into an hurry, and violent perturbation. He is the *Prince of the aiery* part of the little world in man, as well as of that elementary region in the great world; and so can raise unnaturall storms, and vapours that shall darken reason; and cause such thunders and lightnings, as shall hurle all into a black confusion; such, as if hell and the soule would presently come together. And though it is true, that he cannot turne the stream and current of our affections back, (God onely can turne this Jordan back) yet he can drive them faster, and cause them to swell above their naturall channels; that as a man possest hath the strength of ten men in him; as that man *Luke* 8. 19. So shall the affections have, that are blown up by him. As we may see in *David*, what a strong mind doe we find in him, so needlesly to number the people? 2. *Samu.* 24. against all reason, as well as religion, and the perswasion, yea opposition, not of *Ioab* onely, but others also of his Counsellors, *The Captaines of the host*; a man would wonder, that a man so holy and wise should be so transported to doe an act so *fooliſh* as himself saw afterwards, *I have done very fooliſhly*, saies he, ver. 10. yea, and so grossely sinfull, as that it was *abominable* in the eyes of *Ioab*, 1 *Chron.* 21. 6. (one that seemeth by his other carriages to have had but nature in him.) But the Devill was in it. So ver. 1. *Satan provoked David to number the people*, by raising up such an affection and inclination in him. The like appeares in the affection of love, which how stongly hath Satan drawne forth in some, even to madnesse, towards such, as before, and also after his fascination was overpast, they have loathed and hated above all others, is evident in stories by many instances. And as he can raise up other *passions* in us, so also *feares*, and *terrours*, *jealousies*, and *distrusts*. *To feare where no feare is*. And thus he handled *Saul* (when God left him to him:) *An evill spi-*

*rit*

*rit from the Lord troubled him*; or (as moſt reade it, and our margent varies it) *terrified him*. 1 *Sam.* 16. 15. And in the raiſing up of theſe affections of fear, and the like; he works more then ſimply *morally*, that is, then by bare propounding ſuch objects as ſhall move them; (which men onely can do) but further alſo, *Phyſically*, by ſtirring ſuch humors in the body, which ſuch paſſions do act and ſtirre in. And ſo thoſe humours in the body, which ſhall put a man into a timorous, and trembling diſpoſition, he can *electively* work upon, as he pleaſeth: And then alſo he can diſturbe the *phantaſmes* in the head, the organs of the underſtanding; as in him, *Luke* 8. 35. who through Satans working is intimated, *not to have beene in his right minde*. And when he hath thus diſtempered, and diſordered al in a man, and put a man to ſuch diſpoſitions to feares, &c. then he comes with his ſuggeſtions, and ſpeaks nothing but of wrath, and terrours, and of the threatnings, and of the hainouſneſſe of a mans ſins, the fearefulneſſe of Gods wrath, unto that conſcience that is troubled: and then (looke as when a mans choler is up, every ſmall thing provokes him; ſo now when feare and melancholy are excited,) every ſuggeſtion, every ſurmiſe doth ſtrike the ſoule through and through, with horrid feares and jealouſies. And thus, though not *immediately*, yet through the meanes of theſe miſts and vapours, and fogs raiſed, which environ and darken this ſun, he works upon the conſcience, and therefore we ſee by experience, that he prevailes moſt in this ſort of temptations, with melancholy tempers; who dwelling in darke ſhops, he much deceives with falſe colours and gloſſes. And when once affections are up, and doe cloud the mind, then multitudes of troubleſome thoughts ariſe, and every ſuggeſtion ſutable to that paſſion takes, and prevailes with a mans ſpirit; as appeares by that ſpeech of Chriſt, *Luke* 24. 38. *Why are ye troubled* (or *afraid*) *and why doe thoughts ariſe in your hearts?* Paſſions, like to heavy weights hung upon a clock, doe not onely make the wheeles, the thoughts, move faſter; but alſo pervert them, and wreſt them the wrong way: ſo as to a heart thus diſtempered, al things come to be preſented amiſſe; even as to a blood-ſhot eye all things ſeem red. In a word, as he deludes his Enthuſiaſts by ſetting on, & backing their falſe opinions, &

illusions with joyes & ravishments of spirit (which differ as much from the joyes of the holy Ghost which are *unspeakable* and *glorious*, as heaven from earth:) So he can, and doth back his false reasonings, and accusations to holy men about their estates, with abundance of terrour and disturbance, which also differs as much from the impressions of Gods wrath made immediately by the spirit upon the conscience, as those joys are found to doe.

## Chap. X.

*The conclusion of this discourse about Satan: Seaven advantages in common, Satan hath over us, in all those forementioned dealings.*

And for a generall conclusion to this, and all the rest of this discourse about Satans working on us, I will but only mention some of those great and many advantages, he hath in all these his false reasonings and accusations over us, for to set them on, and to fasten his slanders and false conclusions thence deduced, and to perswade the mind of them. Which I therefore bring in here, as being common to all those particulars which have been related.

§. 1. 1 Advantage that he can and doth suggest frequently and familiarly.

First, it is no small advantage, that he can familiarly, and frequently suggest them again and again unto us. The frequency of any thought that comes in again and again, that lies by us, and haunts us, hath secretly the force of an argument to perswade us to think it is so. We use to say [I have thought so again and again.] A cunning flatterer, that is continually suggesting, and taking all hints and occasions so to doe, may at last put hard to work out a near & a dear friend, & to make one jealous of him. As the Judge yeelded to her *importunity*, *Luke* 18.5. so is the mind apt to yeeld to a suggestion that haunts it, and importunately presents it selfe, yea though it be to passe a false sentence against a mans selfe.

§. 2. 2. That he presents a multitude of false reasonings, &c. *At once.*

And 2. he can also, and doth represent a multitude of reasonings, and considerations together at once, all tending to confirm the same perswasion. He will sometimes bring in a cloud of witnesses, and instances to prove us hypocrites, and environ the mind round about with them, that look which way it will, it sees nothing

thing elſe. As he repreſented to Chriſt, *All the glory of the world in the twinkling of an eye*: So he can do a mans ſins, &c. That a man ſhall have a generall proſpect of them, and ſee nothing elſe, look which way he will. And what force this muſt needs have to prevaile with the mind and judgement to aſſent, experience ſhews. As when a man doubting of a truth in a thing controverted, reads an oppoſite party, preſenting all that can be ſaid for the other ſide alone, it often ſtaggers him, and for the preſent wins & gains his opiniõ to that ſide, til he reads & conſiders what is ſaid to the contrary: yea though a man is confirmed, and ſetled in the truth, yet ſometimes a man ſhall have an army of arguments on the other ſide, come in upon him, ſo ranked & ordered as for the preſent ſhall ſhake & ſtagger him: & ſo it muſt needs be in the agitation of this great controverſie about a mans eſtate, when Satan ſhall muſter and marſhall up an army of objections at once together, and not ſcatteredly; as he is able to doe.

§. 3.

3. That he can hold the minde and the intention of it to them alone.

And 3. He is able to hold the intention of the mind ſo to them, as to keep off all that which ſhould any way comfort; he can turn down that columne in the leaves of our heart, wherein grace or any thing that may comfort is written, and turne over onely, and hold our eyes fixt to read nothing but that other wherein our *Erratae* and ſins are written; ſo as to cauſe a mans ſoul to *forget all good*, as Lam. 3. 17. the Church in deſertion is ſaid to doe, and to *forget his own mercies*, as *Ionah* ſpeaks; he can *multiply* ſuggeſtion ſo faſt, and come in *With ſuch a tempeſt*, that as *Iob* complaines, *Iob* 9. 17. he will not *ſuffer* them *to take breath*: and therefore the Apoſtle calls them the *buffetting of Satan*, 2 Cor. 12. becauſe like unto buffettings, they come in, thick and threefold upon a mans ſpirit; ſo as a mans ſpirit cannot take breath: he raines down temptations ſometimes, not by drops (as in ordinary raines) but by *ſpouts* (as mariners call them, when a cloud melts (as in hot countries) ſuddainely, and falls by whole ſale, and often ſinks a ſhip) *He breakes me with a tempeſt*, ſayes *Iob*, in the place forementioned. He ſpeaks it of God, but ſuch like tempeſts Satan alſo raiſeth.

4. He addes weight to his lying accuſations, and falſe reaſonings by an imperious & obſtreperous affirmation [that ſo it is,] he aig-

ſuggeſts not reaſons only, that are fitted to perſwade, but ſets them on with words of affirmation therewithall ſuggeſted: and ſo, like as in reaſoning, a weak ſpirit is oftentimes born down by a ſtronger, not by force of argument ſo much, as by ſtrength and violence of ſpirit; (for many when the *iron is blunt*, and their arguments *want edge, put to the more ſtrength*, as *Solomon* ſpeakes, *Eccleſ.* 10. 10. and ſo prevaile) and ſo doth Satan; he being a ſpirit of greater ſtrength then ours by creation; and guilt alſo, further weakning us in arguing with him. Cunning pleaders may ſo argue the caſe, with ſuch violence and confidence, that as *Socrates* ſaid when his accuſers had done, that if he had not been very innocent, he ſhould have ſuſpected himſelf guilty: how much more, when the accuſation ſhall fall upon perſons that are ſo guilty, as we all are, & the thing alſo impleaded be that which we are already ſuſpitious of? What a man already feares, he eaſily beleeves, as what a man hopes, *quod metuunt, facile credunt*. We ſee, that there fals out often in opinions a preconceit which exceedingly ſwaies the mind; a giving of mind that ſuch a thing is ſo or ſo, and in ſuch a caſe *Satan* can ſtrike in, exceedingly to ſtrengthen ſuch a conceit. This I take to be implyed in that phraſe, 2 *Theſſ.* 2. 1. where the Apoſtle gives warning they ſhould not be troubled *neither* [by *ſpirit*] *nor by word, to think the day of judgement was at hand*: by *ſpirit* he meanes a pretence and opinion of ſome revelation, concerning ſomething which a mans owne private conceit and imagination inclined him ſo to think; thus 1 *Iohn* 4. 1. *Spirit* is alſo taken. And thuſoften times when Satan perceives the mind inclined to think ſo or ſo, he addes weight unto the ballance: and ſo a man is given up to the efficacy of deluſion. As we ſee in thoſe falſe Prophets which the Apoſtle there ſpeaks of, when he ſayes, *Beleeve not every ſpirit, becauſe many falſe Prophets are gone out into the world*. Thus likewiſe thoſe falſe Prophets in *Micah* became confident of the truth of their prophecies, *that walk in the ſpirit, and in falſhood*, ſayes the Prophet, *Mic.* 2. 11. They took up ſuch conceits, and the devill he joyned therewith, and confirmed them in them. Now as Satan by falſe revelations confirmes Enthuſiaſts in their opinions & conceits: ſo he joynes with the jealouſies of beleevers & puts weight into the ballance,

ballance, ſtrongly ſwaying them to judge amiſſe of their eſtates.

And 5. in that he, (as was ſaid) backeth his falſe concluſions thence deduced, with *terrours*, &c. this becomes an argument to ſenſe; and ſuch arguments doe exceedingly cary on the judgement in our opinion of things. A conceit that comes in with joy, we are apt to conclude is true: and ſo in like manner what comes in with terror: ſuch impreſſions are as it were a ſeale to what is ſuggeſted, to confirme it. And as the holy Ghoſt *ſealeth his inſtructions*, Iob 33.16. with impreſſions of joy, &c. ſo doth Satan his temptations with impreſſions of feare and diſquietment. If a man hath a dreame with any ſtrong impreſſion, a man is apt to give heed to it, to thinke there is ſomething in it: that which made *Nebuchadnezzar* think there muſt needs be ſomething in that of his, *Dan.* Chap.2. and Chap.4. when yet he had forgot what it was, was, that it made *him afraid, and his thoughts troubled him*, ver.5. §.5. 5. That his reaſonings are backt with ſenſe of terrors.

A 6. Advantage is, that he ſuggeſts and works all theſe impreſſions undiſcerned at all by us to be from him, ſo, as we know not but that they are our owne thoughts, yea ſometimes think that they be from the holy Ghoſt, working as the ſpirit of bondage in us. This is alſo an exceeding great advãtage. As it would be to an enemy to have gotten the oppoſits owne watchword, their own colors: this cauſeth us readily to yeeld and open the gates to him. And though when the temptation is over we perceive his deluſion in it, yet ſtill, becauſe we cannot diſcern his ſuggeſtions from our owne thoughts when upon us, when we are in the miſt and eclipſe, therefore he can come againe and againe with the ſame temptation, to day, and to morrow, and the next day, and we perceive it not: which if we did, we ſhould not liſten to it, no more then we would to one who had formerly deceived us. Thus *Ahabs* Prophets knew not that Satan was a lying ſpirit in them, for ſayes one of them to *Micaiah*, *When went the ſpirit of God from me to you?* Thoſe *ſtrong deluſions*, 2 *Theſ.*2.10. could not have prevailed upon their minds to have *beleeved a lye*, had it beene diſcerned by them that Satan had ſuggeſted them. *Peter* knew not that Satan did by him tempt *his maſter to ſpare himſelfe*: which yet Chriſt pereceived, and therefore called him *Satan*. §.6. 6. That he ſuggeſts all undiſcerned by us.

Laſt

§. 7. 7. That his ſuggeſtions cannot be avoided. Laſt of all, a man can no way avoid his ſuggeſtions, nor ſubduce himſelfe from them; neither can any take Satan off from a man but God, He muſt *rebuke* him, none elſe can. A poore ſoule fights with Satan in this darkneſſe, like unto a man that is aſſaulted by one that caries a dark lantern, who can ſee the aſſaulted, and how to buffet him, and followes him where ever he goes, whereas the poore man cannot ſee him, nor who it is that ſtrikes him, nor be aware how to award the blow. Therefore the Apoſtle when *buffeted* by Satan, knew not what to doe, but onely to have recourſe to God by prayer: for he could no more avoid or run away from thoſe ſuggeſtions, then from himſelfe. Nor could all the Saints on earth any other way have freed him: none, till God ſhould cauſe him to depart.

1 Cor. 12.

## Chap. XI.

*The ſecond generall head: The* caſes *wherein God leaves his unto this darkneſſe. Firſt, three caſes* extraordinary.

The caſes of two ſorts. 1. Extraordinary.

HAving diſpatcht the efficient cauſes of this darkneſſe; The cauſes *Phyſicall*: I now proceed to the *caſes* wherein, and *ends* for which God leaves his children to ſuch a condition; The cauſes *Morall*. The *caſes*, they were the ſecond generall head I propounded to be handled: and they are either *Extraordinary*, or *ordinary*.

Firſt, *Extraordinary*; as,

Firſt, out of his prerogative.

Secondly, in caſe he meanes to make a man eminently wiſe, and able to comfort others.

Thirdly, in caſe of extraordinary comforts, and revelations.

§. 1. 1. Out of Gods ſole prerogative.

Firſt, What if God will uſe his abſoluteneſſe, and prerogative, in this his dealing with his children? and proceed therein according to no ruled caſe or preſident? This he may doe, and (as it is thought) in *Iobs* caſe he did; who is thought by ſome, to be ſet up as a type among the Gentiles, of Chriſt at his crucifying, who was to be left by his Apoſtles, forſaken of God, &c. and though *Iobs* deſertion began but with his eſtate, children, and body, yet it pierced further in the end, and ſeized upon his ſpirit,

this we read no whereof him, yet) was ſeene in Gods withdrawing himſelf in the comfort of his preſence, and in Satans making him a Butt to ſpend his arrowes on. And yet although the Lord had cauſe enough againſt him, yet no cauſe (as I remember) is pleaded: But it is reſolved into an extraordinary dealing, wherein God took a liberty to glorifie himſelfe, by ſingling out one of his ſtouteſt valianteſt champions, and ſetting him hand to hand to wreſtle with the powers of darkneſſe; and becauſe Satan was (as it were) not hard enough for him, *he turned enemy himſelfe*, Job 13. 24. None more juſt then he before, the Lord you know glories in him; none ever led a ſtricter life, read Chap. 31. no man kept more in awe, and that by fearing ſuch a deſertion afore-hand. Which was the onely way to prevent it, (for what a man feares he prayes much againſt) which he expreſſes, when complaining, he ſaies, Chap. 4. 25. *That though he feared it, yet it came*, implying that it was not ordinary, nor indeed is it ſo: and although *Iob* juſtifies himſelf too farre, yet this was it which made him ſo ſtoutly to plead his own cauſe, that he could find no preſident, no ruled caſe of the like proceeding. And therefore *Elihu*, who took both Gods part and *Iobs*, and ſtept up as a moderator, and as one *in Gods ſtead* to decide the matter, reſolves it moſt of all into Gods prerogative, though not without *Iobs* deſert; (yet not ſuch, as according to which, God ordinarily proceedeth, not ſo ſeverely with others;) as appeares by the 34. Chap. and to that end he ſet forth Gods greatneſſe, in the 36. and 37. Chap. And thus alſo God himſelfe when he came to plead with *Iob* about it, and to ſhew him a reaſon of it, he onely tells him how great a God he was, and therefore might doe as he pleaſed; and uſeth no other arguments in the 38. 39. 40. 41. Chap. God indeed never wants a cauſe, nor doth deale thus where ſin is not; yet, as is ſaid of the young man, that he was blind, not *for his ſin, God, nor his parents*, (yet not without it) *but for the glory of* it was an act of Gods prerogative: ſo here. God hath higher ends of glorifying himſelfe in the patience, the victory, and the conqueſt of ſuch a Champion as *Iob* was; and of confuting the Devill, who accuſed him of *ſerving God for nought*, the falſeneſſe of which

to demonſtrate, God tryes concluſions with him; as alſo to confute the opinions wch in thoſe daies were generally received, (as may ſeem by his friends arguings, and alſo by the 73. Pſal.) That godly men did proſper, and flouriſh outwardly, according to their godlineſſe: for theſe and the like reaſons God did it. How ever *Elihu* gives *Iob* this good and ſeaſonable counſell, to make this uſe of it, to *ſearch into his ſins*, Chap. 34. ver. 31, 32. And God might well take liberty to deale thus with *Iob*, becauſe he could make him amends, as afterward he did, in reſtoring double to him; and indeed it was but the concealing a while of his love, as many parents love to doe by their children, and yet to ſhew it the more in reall effects, as God even then did, in making him more then a conquerour.

When God intends to make a man wiſe and able to comfort others.

A ſecond caſe extraordinary is, when he intends to make a man a wiſe, able, skilfull, and a ſtrong Chriſtian; *Wiſe*, namely in this, which is the greateſt learning, & wiſdome in the world, experimentally to comfort others.

This may ſeem to be the reaſon of this his dealing with *Heman*; *Heman* was brought up in this ſchoole of temptation, and kept in this forme *from a youth*, Pſal. 88. 15. He was put ſoon to it, and ſo deep leſſons had he ſet him, as he had like to have loſt his wits as he ſaies there; yet in the end, when God raiſed him up againe, *this Heman* (who lived about *Davids* and *Solomons* time) is reckoned among the wiſeſt of his time, and one of the four that were next to *Solomon* for wiſdome: 1 *Kings* 4. 31. So that great Apoſtle was a man expoſed to the ſame combats that others were; he *was buffeted by Satan*, 2 Cor. 12. filled with *inward terrours*, as well as *thoſe without*: what was this for? Not ſo much for any perſonall cauſe of his owne, as to make him able to comfort others: 2 *Cor.* 1, 4, 5. For that comfort which anſwereth a temptation in one mans heart, will anſwer the ſame in another: when temptations have the ſame wards, that key which unlockt one mans bolts, will ſerve & anſwere to anothers.

It is not every word that will comfort a weary ſoule, but only a *Word in ſeaſon*, ver. 4. of this 50. of *Eſay*; that is, which is fitted to the parties caſe: now, who are they who are furniſht with ſuch apt, and fit, and ſeaſonable conſiderations to comfort ſuch, but thoſe who have had the ſame temptations, and have

have been in the like diſtreſſes? This art of ſpeaking peace, and words of comfort *in ſeaſon* is the greateſt wiſdome in the world; and is not learnt but in *Hemans* ſchoole. Temptation was one of *Luthers* maſters. And therefore of all abilities of the miniſtery, Chriſt in this Chapter inſtanceth in this, *v.* 4. and calleth the tongue of him that is able to ſpeake *ſeaſonably* to *weary* ſoules, *the tongue of the learned*: and therefore *Iob* 33. 23. to raiſe up one *whoſe ſoule draws nigh to the grave*, is ſaid to be the work of *one of a thouſand*. Which is eaſily granted, if you conſider the danger of ſuch a diſtreſſe: In Scripture it is called the *breaking the bones*, Pſal. 51. becauſe the ſtrength of a mans ſpirit that ſhould uphold it, as the bones the body, ſinks within him; now to be a bone-ſetter, is not every mans skill; he muſt have ſpeciall art and cunning; and withall a Ladies hand, (as we uſe to ſay) that is, meekneſſe and pity; which alſo are never kindly, but when we have taſted the like, or may feare the like, *Gal.* 6. 1. The Apoſtle commands them *to ſet* ſuch an one *in joynt again*, (as the word ſignifies) *leſt thou alſo be tempted*; & it is the work, of one that is ſpirituall, *You that are ſpirituall reſtore ſuch an one*. It requires skill to get out every ſhiver, to meet with every ſcruple, and ſet all ſtraight againe. It is alſo called the *wounding of the ſpirit*; ſo *Solomon*, *a wounded ſpirit who can beare?* Prov. 18. 14. As the power of ſin wounds, ſo the guilt alſo; and the one as incurably as the other: and it being the *ſpirit* of a man which is wounded, that which muſt heale it, muſt be ſomething dropt into the heart, that may come at the ſpirit; and there are to be peculiar elective plaiſters to heale theſe wounds, becauſe theſe wounds are often differing; ſome objections there are, that often the learnedſt men never met with in books; and *ſatan* hath *deviſed methods*, Eph. 6. of tempting ſoules deſerted, which he uſeth againe and againe: and a man ſhall not know thoſe depths; and fathom them, unleſſe he hath been *in the depths* himſelf, as *Heman* ſpeakes; and then he ſhall ſee ſuch *wonders of God in thoſe deeps*, which none elſe ever ſaw; and thereby gaine ſuch wiſdome, as to be able to encourage others by his example, to truſt in God and call upon him, ſo *David*, *Pſalme* 32. *ver.* 5, 6.

Καταρτίζετε

3. In caſe of abundance of revelations & comforts.

The third caſe extraordinary, God doth deſert in caſe a man hath

hath had, or is to have from God an abundance of revelations and comforts.

1. First, in case he hath already had abundance of revelations from God. As after that glorious testimony given to Christ at his baptisme, *This is my beloved Sonne, &c.* Mat. 3. ult. *Then was Iesus led aside to bee tempted,* Mat. 4. 1. He points out the time to this very purpose. In like manner doth God often deale with the members of Christ for the season and time of their desertions and temptations. This was also that great Apostles case, 2 Cor. 12. 7. *Lest I should bee exalted above measure, through abundance of revelations, a messenger of Satan was sent to buffet me.* That which he cals there *the thorne in the flesh,* that prickt him, is meant rather I think of a *desertion,* and leaving him to distresse of spirit, then of a *lust:* For his scope is, *to glory in his afflictions.* v. 9, 10. Now if it had beene a lust, it had not beene a thing to have beene gloried in: Againe, it was a *messenger of Satan,* which imports something externall; & it *buffeted* him, he was as a meer patient in it, as a man buffeted is; in the exercise of lusts, our spirits are active; and besides, he prayed, it *might depart,* which phrase would seem to note out something externall. God had tooke him aside into heaven, and spoke wonderfull things to him, and when he comes down again, Satan must take him to taske, and batter him; the flesh would have grown proud, if it had not bin thus beaten black and blew; He had been in heaven, and heard the language of Angels and Saints, *things not to be uttered:* and now he must heare by Devils the language of hell. This buffeting I take it, was by Satanicall injections.

Secondly, before God doth dispence great revelations and comforts, he doth sometimes desert. And as before great distresses, which he meanes to leade his children into, he fils their hearts with joy unspeakeable, and glorious, to strengthen them against the approaching conflict: (thus God to hearten his Son against that great agony in the garden, and combate on the Crosse, transfigureth him on the Mount first:) so on the contrary, sometimes before great revelations, and comforts, to make them sweet, & the more welcome, God useth to withdraw himselfe then most; thereby preparing the heart for them:

them: as Phyſitians doe the body for cordialls. The greateſt ſpring-tide of comfort, comes in upon the loweſt ebbe of diſtreſſe. Diſtreſſe enlargeth the heart, and makes it thirſt after comfort the more, whereby it is made more capable of conſolation: For that rule holds uſually true, 2 Cor. 5. *That as ſufferings abound, ſo comforts ſhall abound alſo.*

## Chap. XII.

### *The caſes* ordinary, *wherein God doth leave* His *in* darkneſſe.

Now ſecondly, we come to the more *ordinary caſes*, wherein God diſpenſeth this darkneſſe. Ere I name particulars, I will premiſe concerning them this generall rule. We ſhall finde, that God goes not conſtantly by the ſame rule in the diſpenſation of them: ſo as no man can ſay, that in ſuch and ſuch caſes, God will and doth certainly deſert men, or that he alwayes doth ſo: but is various in his dealings herein. For ſome men he leaves for a while in darkneſſe, in, and upon, and immediately after their converſion; their ſunne riſeth in an eclipſe, and continueth ſo till noon; yea till their night: on the contrary, towards others ſometimes he never ſhines in more comforts on them then at their firſt converſion: againe, ſome he deſerts upon a groſſe ſin committed; to others he never reveales himſelfe more at any time, then after a groſſe ſinne humbled for, and repented of; thereby to ſhew the freeneſſe of his grace. So likewiſe, ſome that have leſſe grace, and have lived more looſely, he fills their ſailes at death, and they have *abundant entrance*, with full ſaile into the *Kingdome of Chriſt*; others that have walkt more ſtrictly with God, and whoſe ends you would expect ſhould be moſt glorious, he leaves to feares, and doubts; and their Sun doth ſet in a cloud.

A generall rule premiſed: That *God is various in theſe diſpenſations.*

And the reaſons why God is thus various in theſe his dealings, is both becauſe ſpirituall comforts tend not ſimply *ad eſſe*, but *bene eſſe*; not to the abſolute being of a Chriſtian, but his comfortable well-being: and alſo becauſe in reſpect of their diſpenſation, they are to be reckoned in the ranke of temporall rewards; and though light and aſſurance is not an

*earthly*, but an *heavenly* blessing, yet it is but a *temporary* blessing; and therefore as the promises of other temporall good things are not absolute, no more are the promises to give assurance to a beleever absolute, as those to give him heaven and salvation are. Therefore likewise on the contrary, darkness and distresse of conscience, is but a *temporall* chastisement, as outward crosses are; differing from them onely in the matter of them; the one being conversant about things of the outward man; this of the inward, namely, a mans spirituall estate. Hence therefore in the dispensation of both, though God alwayes goes by some rule, as in all other dealings of his; yet so as he varies and deals differently with his children therein: as he doth in dispensing outward prosperity and adversity, *Setting the one against the other, to the end that man should find nothing after him*, as *Solomon* sayes, Eccles. 7. 14. that is, gives such crosse and contrary opposite instances in both kinds, that men might not *finde him out* in these *wayes*, or *trace* him, as the phrase is, *Rom. 9. ult.* not so, as to say certainly, and infallibly, what he meanes to doe in such and such cases. Indeed in the world to come he makes eaven with all the world, how differing soever his dispensations of rewards or punishments have beene here; and what is behind-hand to any one, he then payes with respect to what they have received. Thus in matter of spirituall joy and assurance, God may vouchsafe it to one that hath not feared and obeyed him so much, as one that walkes in darknesse: but then if any one hath received more *earnest penies* aforehand, and hath not walkt answerably, God considers it as an aggravation of his sin, as he did in *Solomon*, whose sinne is aggravated by this, 1 *Kings* 11. 9, 10. that he sinned against God, who *had appeared to him twice*: Otherwise, if these comforts make a man in any proportion to such cost, more fruitfull then others are, I see not but that God, who crowns his owne graces, will reward them the more; this being one meanes sanctified to some, to work more grace, as afflictions are to others. Thus it is in like manner in desertings, and distresse of minde, they being a temporall punishment, God is as various in them: So as one of more grace, or whom God intends more grace unto, shall be afflicted and forsaken, when one of lesse

shall

ſhall *raigne as King*, as it is ſaid of the Corinthians, in caſe of worldly proſperity: So he ſhall have peace and liberty of minde, triumph over Satan, and hell, and diſcomfort; when Apoſtles in compariſon, that is, men eminent in grace, are in reſpect of ſpirituall conflicts made *ſpectacles to angels and men.* 1 Cor. 4. 9, 10.

This rule premiſed, the ordinary caſes follow.

Firſt, in caſe of carnall confidence; thus *Pſal.* 30. *David* had beene in great diſtreſſe of minde, for a while, as appeares by what is ſaid v. 3. and 5. that *though heavineſſe be over-night, yet joy cometh in the morning*, and in this ſun-ſhine *David* looks about him, and ſees never a cloud appeare in view that might againe eclipſe his comfort, then he grew confident upon no other ground but preſent ſenſe, thinking it would alwayes be ſo with him; and ſo truſted in that comfort he had at preſent, as if now he could never have beene troubled ſo againe, (as in ſuch caſes good ſoules are apt to think) *Now I ſhall never be removed*, ſayes *David*; this was carnall confidence, and God to confound it hides himſelfe againe, *ver.* 7. 1. *Caſe.* In caſe of carnal confidence.

Now carnall confidence is either;

Firſt, when we truſt to falſe ſignes ſhuffled in among true; which is incident even to beleevers that are in the ſtate of grace, and have good evidences to ſhew for it; who yet together with thoſe ſound evidences, doe often rake together many other ſignes that are but probable, yea, and which are deceitfull, and but common to hypocrites; this we are apt to doe, to take many things as infallible ſignes which are not: As *many* are ſaid in *Daniel*, to *cleave* to the better ſide by *flattery*: ſo in a mans heart, many falſe ſignes will come in, and flatter a man, and give their teſtimony, and ſpeak the ſame thing true evidences doe. Now God, to diſcover which are falſe, and which are not, leaves a man: and then he will finde all his falſe ſignes to leave him as flatterers uſe to doe; and to be but as broken teeth among thoſe which are ſound and whole, to faile and diſquiet him; like reeds that breake, when any ſtreſſe is put to them, and ſo to run into his hand. Carnall confidence in three things. 1. In truſting to falſe ſignes together with true.

Or, ſecondly, when we put too much of our confidence upon ſignes though true, and truſt too much to comforts and former revelations, and witneſſes of Gods Spirit, and to our graces which 2. Putting too much confidence on ſignes

which are all but creatures, acts of God upon us, and in us; when therefore we let all the weight of our support to hang on these, God in this case often leaves us, *That no flesh should rejoyce in his presence.*

3. When wee neglect going to Christ for upholding our graces.

Or thirdly, when we think graces and comforts are so rooted in our selves, that we neglect God & Christ, for the upholding, increase, and exercise of them; then God withdraws the light of these, that we may have recourse to the spring, and welhead. As too much confidence in the power of inherent grace, caused Christ to leave *Peter* to the power of sin, so the like confidence also in the power of grace, causeth God to leave us to the guilt of, and terrours that come by sin.

2. *Case.* For neglecting opportunities of spirituall comforts.

The second case. For *neglecting* such precious *opportunities* of *comforts* and refreshings as God hath vouchsafed; as for the neglect of holy duties, wherein God did offer to draw nigh to us, the Sacraments, Prayer, &c. So *Cant.* 5.4,5,6,7. Christ stood at the doore and knockt, that is, moved the heart of the Church there to pay, or perform the like duty in which he useth to come into the heart and visit it; he offered to assist her, and began to enlarge and prepare her heart, but she made excuses: upon this, Christ went presently away; onely he left behinde him an impression, a *sent* of himselfe in her heart; *v.*4,5,6. enough to stirre her up to seeke him, in the sense of the want of him; as in desertion God useth to doe.

3. *Case.* For not exercising graces.

Thirdly, in case of *not exercising the graces* which a man hath; not stirring them up, &c. when Christians are as it were betweene sleeping and waking, which was the Churches condition in that *Can.* 5.2. then also Christ deserts. To performe duties with the inward man halfe awake, as it were, and halfe asleepe; *to pray as if we prayed not*; (as on the contrary, we are *to use the world as if we used it not:*) Thus, to *doe the Worke of the Lord negligently*, this provoketh God to absent himselfe; as he did there, *Cant.* 5.2. And so 2 Pet. 1.9. *He that lacketh these things*, that is, *useth* them not, neglecting to *adde grace to grace*, (as the former words expound that phrase; and it agrees with the like elsewhere used: as *Mat.* 25.29. He that useth not his talent, is said not *to have it. To him that hath shall be given, and from him that hath not, &c.*) *A blindnesse* soone falls on such a man, and he

*for-*

*forgetteth* all that ever he had (as was opened afore.) And indeed there is no reaſon that a man ſhould have preſent *comfort* of *future* grace when he neglects the *uſe* of *preſent* grace. *Eſa.* 64.7. God complaines that there was *none that ſtirred up himſelfe*; and for this, *God was wroth.* Whereas otherwiſe, *v.*5. *God meets with him that worketh righteouſneſſe*, and *rejoyceth* in him that *rejoyceth* to work righteouſneſſe, God meets ſuch, and rejoyceth with, and drawes nigh unto them: but others, that *ſtirre* not up themſelves, God rouſeth and ſtirres them up by terrors, *He that walketh according to this rule, peace be on him*, Gal.6.16. not elſe. Though comfort is not alwayes the preſent neceſſary fruit of righteouſneſſe, yet it is never without it.

4. In caſe of ſome groſſe ſin.

Fourthly, in caſe of ſome *groſſe ſinne* committed *againſt light*, *unhumbled for*, or *proving ſcandalous*, or of *old ſinnes* long *forgotten*: I will give inſtances of each particular.

1. Againſt light.

Firſt, for ſome groſſe ſin committed *againſt light*. An inſtance for this is *David*. Who though he was a man after Gods heart, yet we meet with him often complaining, as one that was frequently in theſe deſertions; amongſt other times, once in the 119 *Pſal.*25.28 *ver.* where *his ſoule cleaveth unto the duſt*, and is even at deaths doore, for he ſayes, *quicken me*, he meanes it in regard of the ſenſe of Gods *favour, which is better then life*; which alſo is the meaning of that phraſe, that his ſoule did *cleave unto the duſt*; that is, was brought to the apprehenſion of death, therefore *Pſal.*22.15. Chriſt upon the Croſſe (of whom the Pſalme is made) cryes out, that *God had forſaken him, and brought his ſoule to the duſt of death*: and *David* ſayes here alſo, that *his ſoule melted, and was diſſolved*, even all the powers of it were looſned, and failed within him at the ſenſe of Gods wrath, even as waxe melts before the fire: ordinarily we find in Scripture no ſuch eminent deſertion, but we find the cauſe of it not far off, if we read on: ſo here, in the 29.ver. *Remove from me* (ſayes *David*) *the way of lying*. He points to the ſoare of his heart, and wherein his griefe lay. *David* among other corruptions, had a lying ſpirit, in the 1 *Sam.*21.2. *David* very roundly telleth two or three lyes together, when he fled from *Saul*, and came to *Ahimelech*, who fearing to harbour him becauſe of *Saul*, askt him why he was alone: it being a ſuſpitious

thing, that he ſo great a man ſhould have no greater traine to attend him; and did argue that he fled as a proſcribed perſon, and then it would be dangerous to foſter him. To this he anſwers roundly; *That the King had commanded him a buſineſſe*; there is one lye; and that *the King had commanded him ſecreſie in it*, there is an other: and becauſe *my ſervants* ſhould not know it, *I have ſent them away* to ſeverall places, there is a third: and againe, at the 8. ver. *I have not brought my ſword becauſe the Kings buſineſſe required haſte*, there is a fourth lye. *David* went on here in a way of lying; they were all *made*, and deliberate lyes. Other ſuch like ſpeeches of his, as that 1 *Sam.* 2. 7. 8. 10. where he told *Achiſh, That he went againſt the South of Iudah, and againſt the South of the Kenites*, ver. 10. when as he went againſt *the Geſhurites and the Amalekites*, ver. 8. Some excuſe, becauſe thoſe nations bordered over *againſt the South of Iudah, and the South of the Kenites*: and ſo make out a truth in that his ſpeech: but yet the laſt verſe, that ſayes that *Achiſh beleeved David*, implyes that as he underſtood it, ſo *David* indeed meant it, as if he had gone up againſt his owne countrymen, and then it can no way be excuſed. Theſe therefore being groſſe ſinnes, ſinnes againſt light, (as of all ſinnes lying muſt needs be ſuppoſed to be, becauſe it is againſt that truth which riſeth up in the minde) and is a ſinne wherein a mans minde ſhews art, cunning, and wit; and a ſinne, which when the truth is diſcovered proves exceeding ſhamefull, and ſcandalous; therefore this ſinne, eſpecially when it had beene ſome while gone on in by him, which therefore he calls a *way of lying*, lay heavy on him long after. Therefore he entreats God to take the load of it off, *Remove from me the way of lying*; it was the load hereof which did lye ſo heavy on him, as it preſſed his ſoule *to the duſt of death*, as he had before complained.

2. In caſe of ſome ſin not throughly humbled for.

So for the ſecond particular, in caſe *a ſinne* be *not throughly humbled for*, and confeſſed; or if when we committed it, we had ſhifts to keep us from thinking it to be ſin, or not ſo hainous; or were doubtfull whether it were a ſinne or no, and ſo were loath to acknowledg it to be a ſin, and to burthen our ſelves with it in our confeſſions, but our hearts ſtood out rather to cleare our ſelves in it: as it is likely *David* did in the caſe of his mur-

murther of *Vriah*; he had done it ſo cunningly, as he thought he could cleare himſelfe, and waſh his hands of it, or it *was but the chance of war*, (ſaies he) that did cut him off; *The ſword devoureth one as well as another*; And ſo he excuſeth it, 2 *Sam.* 11. 25. God in this caſe brings him to the rack, *Pſal.* 32. (It is thought that Pſalme was made, as well as the 51. Pſal. upon that occaſion of his murther; and indeed it may ſeeme ſo, they are tuned ſo neer together, as might be ſhewn in many particulars:) Theſe ſins being knowne and become ſcandalous, *David* was to confeſſe publiquely; as in the end he did, when in making the 51 *Pſal.* he ſtood to do penance in a white ſheet, that I may ſo ſpeake. Now *David* was loath to come to this, that murther being done ſo cunningly, he could hardly be brought to confeſſe it, ſo much as in ſecret, much leſſe publiquely; God in this caſe layes his hand ſo ſorely on him, that his *naturall moiſture was dried up*, as that Pſalme tells us, (for in men troubled in conſcience, their trouble of mind caſts their bodies often into as great heats, as men that are in burning feavers, ſo *Pſal.* 102. 3. in the like fit, he ſayes *his bones were burnt like an hearth*;) and this was without intermiſſion *day and night*; and thus he lay *roaring*, ſo he expreſſeth his cariage in his torture, like a malefactor on the rack, though haply he cryed out for mercy to God, yet becauſe not with a broken heart, God therefore accounted it but as *roaring*, that is, the voice of a beaſt as it were, rather then the voice of a man humbled for his ſin. And why was *David* put to the rack thus? he would not confeſſe, and humble himſelfe for his ſin; *I was ſilent, and yet roared*, ver. 3. a ſtill broken hearted confeſſion might have ſaved all this torment. But when in the end *I ſaid I would confeſſe my ſin*, ver. 5. and in his heart he reſolved once to lay open all that ſin of murther, and adultery in the circumſtances of them, then God pardoned him, (as you know he did) for *Nathan* comming to him, told him, as ſoon as but a word of confeſſion began to fall from him, *that his ſins were pardoned*. And yet after that, as appeares in the 51. Pſal. God did not yet *reſtore comfort*, and the *joy of his ſalvation* to him, (for there he prayes for it in the ſenſe of the want of it) not untill he had publiquely confeſt it alſo, and throughly humbled himſelfe; it having cauſed *the enemies of God to blaſpheme*, God would have a publique ſatisfaction given.

So when the inceſtuous perſon had committed that ſinne, 1 *Cor.*5.1,9. for which, as then he was not humbled (for afterwards in the 2 Cor.2.7. when he was *humbled* indeed, he bids them *comfort him*) yet till that his humiliation was apparent, he bids them *to deliver ſuch a one to Satan*, to the jaylour, to the tormentor with him, to the prince of darkneſſe to terrifie him, and afflict his ſpirit. Now the meaning of that delivering him up to Satan, was that he ſhould be ſolemnly excommunicated, which when it is performed as it ought to be, *In the name of the Lord Jeſus*, and with the power of the Lord Jeſus; then as the Church cuts them off from communion with them, ſo God from communion with himſelfe, and He withdrawes all fellowſhip with their ſpirits, (as was before declared) and ſo leaves them alone in darkneſſe, and to deſertions; and not onely ſo, *but delivereth them up to Satan*, not with a commiſſion to cary them on to more ſinne, (for the end propounded by the Apoſtle, was thereby to *deſtroy the fleſh*, v.5. not to nouriſh it by provoking him to more ſin) but to terrifie and afflict his conſcience, and to ſtirre up therein the guilt of ſin, and terrours for it. Which God ſanctifies to humble a man, and to mortifie the fleſh: and thus when that Corinthian was excommunicated, and given up to him, did Satan deale with him; for 2 Cor.2.7. he was nigh being *ſwallowed up of too much ſorow*, and this occaſioned by *Satan, whoſe devices we are not ignorant of*, ſayes the Apoſtle, ver.11. Now as every ordinance hath a proper peculiar work it is appointed for; an inward effect to accompany it in a mans ſpirit: So this, and that proper effect, and inward working and event of this great ordinance of excommunication, is terror, and ſorow, and deſertion of ſpirit, thereby to humble a man; even as it is the proper effect of Sacraments to convey comfort and aſſurance, and to convey the *ſeale of the Spirit*. And when this ordinance is neglected or omitted, when yet groſſe and ſcandalous ſins require it; then a man belonging to God, God himſelfe often works thus, and inflicts this on him without that ordinance. Thus he dealt with *David* and others after groſſe ſins. God inwardly excommunicates and caſts them out of his preſence, and from all comforts in his ordinances, although they are not refuſed by men to come

come to them: dealing herein, as a father that is a publique magiſtrate, with an unruly child, after ſome great miſdemeanour, though he caſt him not off, yet he may ſend him to the Gaole, to be for example ſake, impriſoned: for the Gaoler to take him, and to clap irons on him, to have him down into the dungeon, where he ſees no light, and into the little eaſe, where he is in ſo ſtrait a condition, as he can neither ſit, nor ſtand, nor lie, as *Elihu* expreſſeth it, *Iob* 36.16. he calleth it *bringing into a ſtraitplace*, and *binding them in fetters and cords of affliction, and then he ſhews them their tranſgreſſion, and wherein they have exceeded*, v. 8, 9.

Yea, and thirdly, this God doth not onely preſently after the ſinnes were committed, but ſometimes a long while after, and that when they have beene often confeſt. Yea, and after that God hath pardoned them alſo in our conſciences, as well as in heaven; yet the guilt may returne againe and leave us in darkneſſe. Thus *Iob* 13.26. For *the ſins of his youth* (which queſtionleſſe he had humbled himſelfe for, and had aſſurance of the pardon of,) yet God did *write bitter things againſt him* for them many yeares after, and *made him poſſeſſe them*, as himſelfe ſpeaks. God gave him over to the Gaoler, and put him into the little eaſe in priſon, *Thou putteſt my feet into the ſtocks*, ſaies he ver. 27. For as the power of ſin, and the *law of ſin* is but in part done away, *in our members*, ſo in *our conſciences the guilt of ſin* is likewiſe but in part done away, in regard of our apprehenſions of the pardon of them; and therefore as thoſe luſts we had thought dead, and that they would never have riſen againe, doe ſometimes revive and trouble us afreſh, comming with new aſſaults; ſo in like manner may the guilt of thoſe ſinnes revive which we thought long afore had beene pardoned, and after the commiſſion of ſome new act, or forgetfulneſſe of the old, and ſecurity about them, God may let them looſe upon us afreſh, that we ſhall looke upon them, as if they never had been pardoned. And this 3. for ſins long ſince committed.

Now the reaſon of all theſe particulars, both why groſſe ſins, eſpecially if againſt light, when not confeſſed throughly, ſhould yet after many yeares caſt us into ſuch fits of deſertion, is The Reaſon of all.

Becauſe therein we rebell againſt Gods ſpirit; and *that* ſpirit, *ita nos tractat, ut à nobis tractatur*, doth deale with us, as we with him. If you *grieve him, he grieves you*; if you rebell

againſt him, he fights againſt you as an enemy: ſo Eſay 63. 10. *They rebelled and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought againſt them:* now to *ſin againſt light* is called *rebellion*, ſo *Iob* 24. 11. When men goe about to extinguiſh and darken the *light of direction*, which God had ſet up in their hearts to guide their paths by, God puts out the *light of comfort*, and ſo leaves them to darkneſſe. But eſpecially then, when our hearts are ſo full of guile, as we plead that they are no ſinnes; or extenuate them, as *David* in all likelyhood did, *Pſalme* 32. in reference to which he ſaies, in 2. *v.* of that Pſalme, That *that man is a bleſſed man in whom is no guile*, and in the 51. Pſal. 6. *Thou deſireſt truth in the inward parts*; *David* had dealt guilefully and deceitfully in that ſin; if man keepes a ſin under his tongue, and will not be convinced of it, nor bring it forth by confeſſion, God in that caſe brings him to the rack, as they doe Traytors to confeſſe: and if it be that any of our old ſins revive, and cauſe theſe terrours, it is becauſe we began to look on them as paſt and gone, and thought we needed not go on to humble our ſelves any more for them; making account they are ſo buried, as that they will never riſe again; when as the remembrance of them ſhould keep us low, and humble us all our daies. It is laid to the charge of them in the 26. of Ezek. 22. *That they remembred not that they lay in their blood.* We are apt to think that time weares out the guilt of ſins: but to God they are as freſh as if they had been committed yeſterday; and therefore nothing weares them out but repentance. Great ſins forgiven muſt not be forgotten.

§. 5. 5. *Caſe.* Of a ſtubborn ſpirit under outward afflictions.

Fiftly, in caſe of a ſtubborn ſtiffe ſpirit, under outward afflictions; when we will not mend nor ſtoop to God. This may be part of the caſe mentioned *Eſay* 57. 16. where God alleaging the reaſon why he contended with a poore ſoule of his, he gives an account of it, *ver.* 17. you ſhall ſee where the quarrell began, *For the iniquity of his covetouſneſſe I was wroth*; that is, for ſome inordinate affection, which we call *concupiſcence*, he mentioneth not a groſſe act of ſin committed, ſo much as ſome luſt harbored; for which God began to be angry, & to ſhew the effects of that his anger in *ſmiting him*, haply with ſome outward croſſe firſt; *I was wroth and ſmote him*: & when that did no good, God

God began to be more angry, and to *hide himſelfe: I hid my face:* and this he ſpeakes of inward affliction, which he alſo calleth, v. 16. *Contending with the ſoule*, and ſo far leaving it, as that the *ſpirit was ready to faile*; it came to inward affliction, in the end: and he further intimates the cauſe of all this, *Hee went on frowardly in the way of his heart.* When lighter and outward ſtrokes will not take us off, God leaves and deſerts our ſpirits, and wounds them. And the reaſon is, for in this caſe what courſe elſe ſhould God take, for either he muſt give him up to hardneſſe of heart, and leave him to his ſtubborneſſe, and ſo he ſhould have loſt his child; but *that* God is reſolved he will not doe; *I will heale him*, ſaith he, v. 18. When therefore the heart remaines ſtubborne under other ſtrokes, he hath no way left in his ordinary courſe and progreſſe, in the way of meanes, but to lay ſtrokes upon his ſpirit, and wound *that*. And this yoke is like to break and tame him, if any; For this he cannot beare: other outward afflictions mans naturall ſpirit, ſtoutneſſe, and ſtubborneſſe may beare; and hath born even in heathen men; they have endured any thing rather then be put out of their way; *The ſpirit of man will ſuſtaine its infirmities:* but in this, *the Spirit failes in them*, ver. 16. Other afflictions are but particular; but as taking ſome ſtarres of comfort out of the firmament, when others are ſtill left to ſhine to them: but when Gods countenance is hid, the Sun it ſelfe, the fountain of light is darkned, and ſo a generall darkneſſe befalls them: and therefore then the heart is driven to God, and broke off from all things elſe; and then God delights to reſtore and to comfort a man again. *I wil reſtore comfort to him*, ver. 18.

§. 6. *6. Caſe.* For deſerting his truth when called to profeſſe it.

Sixthly, in caſe of deſerting his truth, and not profeſſing it, and appearing for it when he cals us to doe it. In this caſe he left many of the Martyrs; many of whom, eſpecially untill thoſe in Queen *Maries* dayes (when with the Goſpels increaſe, and the light of it, God gave more ſtrength alſo) and ſome then alſo did deſert the truth for a while, and then God in reſpect of comfort deſerted them; and then they recovering Gods favour again upon repentance and a new reſolution taken, to ſtick to the profeſſion of the truth, what ever came of it, *that their* deſertion made them the more bold and reſolute. And this was in

in part *Ionahs* caſe, who having a commiſſion ſealed him to goe to *Nineveh*, with a meſſage from God; he withdrew himſelfe, and went another way; and God in the midſt of his ſecurity caſts him into a whales belly; and when he was there, God withdraws himſelfe from him, as if he meant never to own him more; inſomuch that *Ionah* ſayes, Chap.2.4. *Then I ſaid, I am caſt out of thy preſence.* And there is this equitie in this dealing of God thus with us: That as when we are *aſhamed of Chriſt*, the puniſhment fitted to it is, *That Chriſt will be aſhamed of us:* ſo when we will *not witneſſe for God*, there is no reaſon *His ſpirit ſhould witneſſe to us.* And ſo, when we ſeeme to evade perſecution for the Croſſe of Chriſt, then it is meet, God ſhould meet with us, and take us in hand himſelfe; which is far worſe.

§.7. 7. *Caſe.* Of unthankfulneſſe for former comforts.

Seventhly, in caſe of unthankfulneſſe, and too common an eſteeme had of aſſurance, and light of Gods countenance, and of freedome from thoſe terrours and doubtings which others are in; which is a ſin Chriſtians are apt to run into: For as the light of the Sun, becauſe it is ordinary, is not regarded, none minde it or look at the Sun, but (as he ſaid) when it is in the eclipſe; So, a continuall ſun-ſhine of Gods favour enjoyed, occaſioneth but a common eſteem of it. And in this caſe God withdraws thoſe comforts, and aſſurance; becauſe they are the greateſt and ſweeteſt comforts of all other; and which to abuſe or not to value, of all other provokes moſt, therefore in this caſe God takes them away. For as *Hoſ.*2.9. in caſe of being unthankefull in outward mercies, God *tooke them away*, and reſtored them not againe, till they eſteemed them better, and acknowledged whence they had them: So alſo in ſpirituall aſſurance, light and comfort, doth God in like manner deale.

## Chap. XIII.

*The third generall head; The* Ends *for which God leaveth his children unto this darkneſſe, Firſt, ſuch as are drawn from God, and his faithfulneſſe, &c.*

NOw let us come to thoſe *ends* which God may have in this his dealing with one that feares and obeyes him, which are many and holy ones. Firſt

Firſt, to ſhew his power and faithfulneſſe, in upholding, raiſing up, and healing ſuch a ſpirit againe as hath been long and deadly wounded with inward terrours; which is as great an evidence of his power as any other; and therefore ſaith *Heman*, Pſalme 88. 10. *Wilt thou ſhew wonders to the dead? ſhall thy faithfulneſſe be declared in deſtruction?* ver. 11. That is, in raiſing my ſoule up again to joy, and comfort, which is as much as to raiſe up a dead man; nay more, as much as to raiſe up a ſoule already in *hell*; for the ſame terrours, ſayes hee, that deſtroy them, doe in like manner ſeiſe on me; in the 1. Epheſ. 19. it is ſaid, *That the exceeding greatneſſe of Gods power was ſeene in raiſing Chriſt from death to life*: and wherein lay principally the demonſtration of that power? not ſimply in raiſing his body up againe; that was no more then he did to others, but in *Acts* 2. 24. the power is ſaid to be ſhewn in this, that he having *looſed the pains of death wherewith it was impoſſible he ſhould be held, he was raiſed up againe*, his ſoule was heavy unto death, with terrours: and thoſe paines in themſelves were *deadly*, though not to him, in that he being God as well as man, it was impoſſible for him to ſinke under them: now therefore to raiſe up and glorifie *that* his ſoule that was *ſo* bruiſed, wounded, and pierced through and through, herein lay the wonder: and ſuch a wonder God ſhewed in recovering *Heman*. And to ſhew the greatneſſe of this work, let us conſider a little the depth and deadlineſſe of this kind of diſtreſſe; it is compared to the *bruiſing of a reede*, which when it is bruiſed, who can make it ſtand upright againe? It is called *The wounding of the ſpirit*, Prov. 28. which no creature knows how to come at to heale, none but God who is the father of ſpirits; who made them, and knowes how to mend them. It is not onely called, the *ſickneſſe* of the ſpirit, as *Eſa.* 33. 24. (where the want of the aſſurance of the *forgiveneſſe of ſinnes*, makes poore ſoules to ſay, *I am ſick*; which to heale is made the prerogative *of the Sun of righteouſneſſe, ariſing with healing in his wings*. Mal. 4. 2.) but alſo it is called *death and deſtruction*: for ſo in that 88. *Pſal. Heman* cals that diſtreſſe that he was in. And the reaſon is, Gods *favour is our life*, by which we live, & are upheld; which therefore being withdrawn, the ſoul is ready to fail & *faint* & to come to nothing, & ſink into

ſtruction. *Eſay* 57. 16. And againe, the paines of thoſe terrours are more violent, and more powerfull to hold us under, then are the pangs of death. The wounds of the guilt of ſin being as deadly, and as ſtrong, as the luſts of the power of it, and it requires as great a power to diſſolve and ſcatter them. For al the ſtrength that the Law and Gods juſtice hath, ſin alſo hath to back it; *For the ſtrength of ſin is the Law.* 1 Cor. 15. 56.

§. 2. 2. End, to know the fellowſhipof Chriſts ſufferings.

Secondly, as to know the power of Chriſt his reſurrection, *ſo the fellowſhip of his ſufferings:* that thereby the ſoule may bee made more *conformable to him*, as it is, *Phil.* 3. 10. As there are the ſufferings *for Chriſt*, ſo the ſufferings *of Chriſt*: and God makes *his* partakers of both; *perſecutions without*, and *terrours within*. With which Chriſts ſoule was filled, then, when as the text ſaies, *He was heard in What he feared*: and *his ſoule Was heavy to death*: and *My God, my God, why haſt thou forſaken mee?* and ſo Eſay 53, *it pleaſed God to bruiſe and wound him.* Now then to conforme us to his image, we that are his brethren, and are the perſons guilty, muſt ſuffer ſomewhat in ſpirit as well as hee, and have a portion therein alſo. And therefore as Chriſt did ſuffer both inwardly and outwardly, ſo do many of his members, *If you have ſuffered with him, ye ſhall alſo be glorifyed with him.* The Sons of *Zebedeus* would have been *glorifyed* in Chriſts kingdome, more then the reſt of the Apoſtles: But ſaies Chriſt, Matthew the 22, 23. *Are yee able to drink of the cup whereof I ſhall drink?* He meanes that *cup* delivered to him at his crucifying, *Let this cup paſſe*, the bitter cup of Gods anger: and are ye able *to be baptized With the baptiſme I am baptized with?* namely, outward afflictions, and perſecutions for the name of God; which are called *Baptiſme*, becauſe they ſet Gods mark on us, that we are Gods, as Baptiſme doth ſeale to us that wee are his; and becauſe then the *Church* ownes us, and takes notice of us as ſincere, when we have beleeved and ſuffered, as at baptiſme the Church receives us: and of this baptiſme Chriſt ſpeaks in the preſent tenſe, becauſe that *he was already baptized* with outward perſecutions: but the *cup* w^ch was *inward affliction* of his ſpirit; this he was to drink off at his agony, *which I ſhall drink of*, in the future; which cup caſt him into *that ſweat*, ere he came to the bottome. This though no creature was able to drink off

off to the bottome; yet taſte they might, and he tells them they ſhould, verſe 23. *Yee ſhall drink of it, &c.* that is, taſte of inward affliction and deſertion, as well as of outward perſecution; terrours within and without; and all to make us conformable to him, & ſo com to know in part what he endured for us.

§. 3. 3. To ſhew the different eſtate of Gods children here, and hereafter.

Thirdly, to put the greater difference between the eſtate of Gods children here, and that hereafter in heaven: To which very purpoſe is that ſpeech of the Apoſtle, 2 *Cor.* 5. 7. That here *we walk by faith, not by ſight*; he had ſaid before that the eſtate of beleevers in this life, is an eſtate of *abſence from the Lord*, wherein we want his preſence, and ſo enjoy not the ſight of him; and therfore are to exerciſe *faith* the more; wch is peculiar to this eſtate, & a grace given of purpoſe for us to *walk by*, whileſt we live here. And though ſomtimes we have ſome *light*, & glimpſes of him and his preſence, yet we *walk not by ſight* alwaies, for we *walk by faith, not by ſight*. We ſhall have enough of the ſight of God hereafter, when we *ſhall ſee him* as we *are ſeene face to face*; and be *evermore with the Lord*; *when in his light we ſhall ſee light*; and *be ſatisfied with his image*. We may therefore be content to want it here ſometimes; you may well endure over-cloudings here, and ſometimes that all ſight ſhould be taken away; for in the world to come there will not be one cloud to all eternity, *Your inheritance is light*, Col. 1. 12, 13. *Light* is your portion, but now is the ſeed time; and *light is ſowen*, Pſalme 97. 11. *for the righteous*: you muſt be content to let it lie under ground; the longer it doth ſo, the greater crop and harveſt will come up in the end. You muſt endure the viciſſitude of day and night here, *ſorrow overnight, and joy in the morning*; for hereafter you ſhall have continuall day and no night. This difference there is put between earth and heaven, to make heaven ſweeter, & to exerciſe faith: the eſtate in heaven is as a ſtate of perfect and continuall health; which that we may prize, wee are ever and anon *ſicke* here, and qualmes come over our conſciences, feares our ſins are not forgiven; but when we come thither, *The inhabitants there ſhall be no more ſick, but their ſinnes ſhall be forgiven them*. Eſay 33. 24.

§. 4. 4. End to ſhew the ſpring of all ſpirituall comforts, and our dependence for them.

The fourth end is, to let us ſee whence ſpirituall comforts and refreſhings come: That God alone keeps the keyes of that

cupboard, and alone diſpenſeth them how and when he pleaſeth. That we may know (as it is *Eſ.* 45. 6, 7.) that it is the *Lord that formed the light, and creates darkneſſe, evill and peace*; and that as *affliction riſeth not out of the duſt*, as *Iob* ſpeakes, ſo nor comfort out of our hearts. Whereas if continually we enjoyed comfort, we ſhould be apt ſo to think. God will let us ſee that our hearts are nothing but darkneſſe; and that to cauſe any ſpirituall comfort, is as much as to create light at firſt; therefore he ſaies, *I create the fruit of the lips peace*, Eſa. 57. and that *he* it is that doth *command light to ſhine into our hearts, who commanded light at firſt to ſhine out of darkneſſe*: 2 Cor. 4. 4. which can no way more fully be manifeſted, then by withdrawing that light ſometimes, and leaving us to darkneſſe. As why doth hee ſometimes aſſiſt us in prayer, and fill the ſailes; and againe at ſome times leavs our hearts empty? Is it not that we may learn that leſſon, Rom. 8, 26. *That it is the ſpirit that helpeth our infirmities*: and that we of our ſelves *know not what, nor how to ask*. Which leſſon, although he ſometimes ſtraightens us, yet we are difficult in learning, nor are eaſily brought to acknowledge our dependance on him for his aſſiſtance: in like manner, for the ſame end doth he ſometimes hide, & then again ſomtimes reveal himſelf; to ſhew that he is the immediate fountain of comfort, *The God of all comforts*, 2 Cor. 1. 4. that ſo we might know whom to thank, whom to depend on, whom to go to for comfort: it being as difficult a thing for us to goe out of our ſelves, & from the creatures, for comfort, to God alone, as to goe out of our ſelves to Chriſt alone for righteouſneſſe. Hereby alſo we ſee, that though we have never ſo many outward comforts, that yet the comforts of our ſpirits doe depend on God alone: For if *He* in the midſt of them withdraw *himſelf*, they all prove but miſerable comforters.

## Chap. IV.

*A ſecond ſort of* Ends, *for the* triall *and diſcovery of* graces: *eſpecially of* Faith.

Other ends God hath to make trial of our graces, & a diſcovery of them. The ſame end that God had in leading his people

people through the *great wilderneſſe where no water was*, where *Scorpions ſtung them*, Deut. 8. 16. which was *to prove them, &c.* The ſame ends hath God in ſuffering his people to goe through this deſart, barrenneſſe, and darkneſſe, where no light is, & where terrours of the Law doe ſting them, (for all thoſe his dealings then, were types of Gods dealing with his people now) even to *prove them*, and to make tryall of their hearts. For the ſame ends as he left *Hezekiah* to the power of ſinne, in the point of ſanctification, namely, *To know what was in his heart*, doth he alſo leave others of *his* children to the guilt of ſin, in the point of juſtification, to diſcover alſo what is in their hearts. This is conceived to have beene his end in deſerting *Iob*; to ſhew what ſtrong patience, unconquered faith was in him. There be many gratious diſpoſitions, which actually have not opportunity to diſcover themſelves, but in caſe of this kinde of deſertion: ſome of thoſe which are the higheſt acts of *grace*, and pureſt fruits of it, and which are the ſureſt evidences of the truth of *grace*, would never appeare but in caſe of ſuch deſertion. For inſtance, then it is knowne, whether a man love *God* for himſelfe, and for thoſe excellences of wiſdome, holineſſe, and goodneſſe that are in him, when yet he knowes not, whether he himſelfe ſhall be ever the better for them yea or no: Then alſo it is manifeſted to be pure, ſincere, and unfained obedience. Then it is ſeene his repentance is true, when *he repents not of it*, then, when he is out of hopes of any reward for it. Then it is ſeene his ſorrow is *godly ſorrow*, when, though the ſentence of condemnation is read to him in his owne apprehenſion and conſcience, and he verily thinks he is taking his leave of God for ever, and going to execution, yet he can down upon his knees, and aske him forgiveneſſe, and mourneth that ever he wronged him; is angry and diſpleaſed with himſelfe, that a God ſo good, ſo juſt, ſhould have ſo juſt cauſe to be angry, and diſpleaſed with him; and he finds that he could have ſome reſt and contentment that *God* is glorified upon one, who hath ſo much diſhonoured him. Such diſpoſitions as theſe would never ſee the *light*, if it were not for this *darkneſſe*. But as *Natura vexata prodit ſeipſam*; Nature when concluſions are tryed upon it, and it is put out of its courſe, then it diſcovers it ſelfe, (even as anger diſcovers

it ſelfe when a man is vexed) as if you would know the properties that are in herbes, you muſt try concluſions with them: So alſo here doth God with a mans graces; and then they diſcover their moſt occult and hidden properties.

Eſpecially for the tryall of *Faith.*

It were needleſſe to goe over all particular graces: I will but more diſtinctly inſtance in that glorious grace of *Faith.* Which in this tryall deſerves more then all graces elſe; and though in all the varieties of conditions we paſſe through, it ſtands us in ſtead, yet in deſertions it alone doth wonders: Standing like *Samſon*, encountring, and conquering alone, when there is none to helpe. Becauſe likewiſe, it is *that* grace which is called for in the text, *Let him truſt in the name of the Lord:* as being that grace which God principally tryes; to diſcover the truth, and magnifie the power thereof in ſuch deſertions.

1 Of all graces God tries faith the moſt.

Firſt, this is certaine, there is no grace God tries more then this grace of faith. Therefore 1 Pet. 1. 7. *Yee are in heavineſſe through manifold temptations, that the tryall of your faith being much more precious then of gold which periſheth, being tryed in the fire, might be found to glory, praiſe, and honour:* That is, both to the honour of God who is beleeved in, and alſo of faith it ſelfe, which is the moſt glorious grace a Chriſtian hath; which God loves to try, to that end the glory of it may appeare. In the fifth verſe he having ſaid, that *we are kept by the power of God to ſalvation*, If any now ſhould aske, wherein is that power of keeping us moſt ſhewn? He anſwers, in and through faith; *Ye are kept by the power of God through faith:* and if you aske, When and wherein is the power of God through faith ſeene moſt? He inſtanceth *in manifold temptations, that the tryall of your faith, &c.*

Now then, as of all graces God would have faith tryed:

2. Of all trialls this of darkneſs is the greateſt, for 3. reaſons.

So 2. of all temptations, none try it more then deſertion of Gods countenance, this of darkneſſe and of terrours: other temptations ſtrike but obliquely at faith, but theſe lay direct battery to our faith; for they ſtrike at that which is the immediate aime and object of it; namely, [that *God* is a mans *God.*] Theſe ſpeake the direct contrary to what faith endeavours to apprehend, and that directly, and not by conſequence onely.

1.

2. Againe other temptations are eaſily borne, and anſwered, whileſt

whileſt the aſſurance of Gods favour remaines unſhaken; it anſwers them all, and ſhakes them off, as He the viper off his hand: but when that ſhall begin to be queſtioned (as in this caſe it is) who is able to ſtand? and what is able to ſtrengthen a man then, but the power of faith? as *Solomon* ſayes of the ſpirit of a man, that it will beare *all kinds of infirmities*, if it ſelf he whole; but if it be *wounded, who can beare it?* So I ſay of aſſurance, if it be weakned, and battered, *the very foundations thereby are ſhaken*; a mans freehold toucht; the roote ſtruck; now in ſuch a caſe it is faiths peculiar office to ſtand a man in ſtead, when nothing elſe can: therefore he ſayes, *Let him truſt, &c.* becauſe it helps thus at this dead lift.

Againe, thirdly, in theſe conflicts of faith with deſertions, conſiſteth the height of our Chriſtian warfare. This is the higheſt pitcht battle, the greateſt, and (as it were) the laſt brunt, upon which all is either won or loſt; for in theſe a man encounters with *God* himſelfe, apprehended an as *enemy*. God called out *Iob* to try him by fighting a ſingle combate with Satan, and he became (as I may ſo ſay) too hard for Satan alone; and God joynes againſt him alſo: now then, to beare the brunt and ſhock of his wrath, and yet to ſtand upon a mans feete: this, to the utmoſt argueth the ſtrength of faith. Hoſ. 12.3. It is ſaid of *Iacob*, *That by ſtrength he had power with God*, it argued ſtrength indeed: and this is done by faith, by the power whereof (Gods power rather ſupporting it) a man relies on *God*, when all his dealings would argue he had forſaken a man; that though *God* put on never ſo angry a countenance, lookes never ſo ſternly, yet faith is not daſht out of countenance, but can reade love in his angry lookes, and truſt God beyond what he ſees, it being the *evidence of things not ſeene*. Then, faith goes wholly out of it ſelfe, as ſeeing nothing in it ſelfe but barely a capacity of mercy, and *plenteous redemption*, which it knows to *be in God*. This faith is a miracle of miracles, for it is founded as the earth, upon meere nothing in it ſelfe, and yet beares the weight and ſtreſſe of ſinnes, devill, yea of God himſelfe. And this is the faith ye are converted by, in *beleeving* then *on him that juſtifies the ungodly*. Rom. 4.5. and *that* which we muſt live by, when all comforts faile: and this is that faith which muſt 3.

ſtand

ſtand you in ſtead at death, when the King of feares comes and beſiegeth you: and this is the faith *that is to honour, and glory at the appearing of Ieſus Chriſt.*

## Chap. XV.

*Six* Ends *more: For the* encreaſing *of ſeverall* graces, *and deſtroying* corruptions.

Sixthly, as it makes for the tryall and diſcovery of graces, ſo it is a meanes ſanctified to encreaſe them and to eat out corruptions.

1. To deſtroy corruption. First, it is a meanes to *deſtroy the fleſh.* The inceſtuous *Corinthian* was to be *delivered to Satan*, that is, to be terrified; *to deſtroy the fleſh.* As corroſives eat out dead fleſh, ſo theſe terrours the dead corruptions; and the reviving of the guilt of old ſins, doth kill the ſeeds of thoſe that remaine in the heart. For if an outward affliction, which croſſeth but the ſatisfaction of a luſt, is a meanes ſanctified by God, to kill a luſt; then much more the inward terrour, which the conſcience feeles, and which ariſeth immediately from the guilt of a ſinne, muſt needs be a meanes much more.

2. To humble. Secondly, it is a meanes to *humble.* So Deut.8.16. the end of the biting of the Iſraelites by Scorpions (which were the types of theſe ſtings and terrours) were, as to *prove*, ſo to *humble them*; and for this end was that buffeting by ſatan (we have ſo often mentioned 2 *Cor.* 12.7.) to keep downe being exalted above meaſure: So alſo, *Humble your ſelves under the mighty hand of God:* and if any other affliction, his mighty hand layes hardeſt on, ſurely in theſe.

1 Pet.5.6.

3. To encreaſe aſſurance in the event. Thirdly, it is a meanes to bring you in more aſſurance, and eſtabliſhment. 1 Pet.5.10. *The God of all grace after you have ſuffered a while, ſtabliſh and ſtrengthen you.* He knew they could not be ſetled, till they had ſuffered in this, or ſome other kinde. The tree roots it ſelfe the more it is ſhaken. *Comforts abound the more that ſufferings doe abound.* That light is cleareſt and ſtrongeſt, that ariſeth out of darkneſſe, becauſe God *creates* it. Thoſe things which men doubt of moſt, God gives the greateſt evidence of in the end.

Fourthly,

Fourthly, it traines you up to *feare God* more, and to *obey him.* Therefore in the text, theſe are added as the concominant diſpoſitions of the ſoule in ſuch a caſe. For of all other, theſe of fearing God, and obeying him, doe moſt eminently, and ſenſibly appeare in that eſtate. Heb.5.8. *Chriſt* himſelfe *learnt obedience by what he ſuffered.* The yoke tames the wanton wildneſſe in beaſts, and makes them ſerviceable, breakes them: and ſo doe theſe the ſtubbornneſſe of a mans ſpirit. 4. The feare and obedience of God.

Fifthly, to ſet beleevers hearts aworke to pray more and more earneſtly: So the Apoſtle's *buffetings,* 2 Cor.12. made him *pray thrice*; that is, often: So Chriſt, *Luk.* 22.44. being in *an agony,* he *prayed more earneſtly*; and being in *feares* he did lift up *ſtrong cryes,* Heb.5.7. So *Heman* by reaſon of his terrours, was a man much in prayers. Pſal.88.1. *I have cryed day and night before thee.* Chriſtians that enjoy not communion with God, yet if they thinke they have not loſt him, they are ſecure and lazy in prayers; but if they apprehend once, that their *beloved is gone,* or that they are in danger to loſe him, then they will ſeek him all the world over but they will finde him; *Cant.*5.6,7,8. and make hue and cry after him, as the Church did there. 5. To pray more and more earneſtly.

Sixthly, it cauſeth them to prize the light of Gods countenance the more, when they againe obtaine it: and ſo ſet a higher prize upon it, and to endeavour by cloſe walking with *God,* as *children of light,* to keepe it. To prize it *more then corne and oyle.* Cant.3. at the 2.ver. *Shee loſeth him*; but at the 4.ver. *Shee finds him againe,* and then *Shee holds him,* and would not let him goe. 6. To prize the light of Gods countenance.

Q A

# A CHILDE OF LIGHT WALKING in DARKNESSE.

ISAI: 50. 10.

10. *Who is among you that feareth the Lord, that obeyeth the voyce of his ſervant, that walketh in darkneſſe and hath no light?* ——

## USE I.

IF thoſe that feare God and obey him are expoſed to ſuch a condition as hath been deſcribed: Then, *Who is among you that feareth [not] the Lord, nor obeyes the voice of his ſervants?* You *that* live in knowen ſins, & in omiſſiō of known duties, which *Gods ſervants* your Miniſters tell you, you ought to perform; *that* pray not with your families, who make not conſcience of your ſpeeches, nor dealings, &c. *Where ſhall you appear? if the righteous be thus ſcarcely ſaved*; if they, whom God hath loved with a love as great & unchangeable as himſelf, yet ſuffer his terrors here; what ſhall you doe whom he hath ſet himſelfe to hate, and to ſhew the power of his wrath upon, without repentance? If theſe things be done to the *greene tree*, what ſhall be done *to the dry*? which is fitted for wrath, and the fire, even as *ſtubble fully dry*, as the Prophet ſpeaketh: If ſuch an eſtate of *darkneſſe* and horror befall them that are

To thoſe that *feare* not *God, nor obey him.* What darkneſſe for ſuch!

Luke 23.31.

Nahum 1.10.

Col.1,12. *children of light*, whoſe *inheritance* is *light*; then what is reſerved for you that are *darkneſſe*, and *love darkneſſe more then light?* And if this befalls them *for not ſtirring up the grace*, which they already have; what to you that are utterly devoid of it? And not onely ſo, but deſpiſe and ſcoffe it. If this befalls them for *not humbling themſelves for old ſinnes*, though long ſince committed; what will befall you for going on to adde new to the old with greedineſſe? If to them for *neglecting the opportunities of drawing nigher to God*; what to you for neglecting the offer of grace, and trampling under foot the blood of Chriſt? All you that think there is no hell; or if there be, that it is not ſo darke as it is uſually painted, looke upon *Heman* ready to run *diſtracted through terrours*, and to give up the ghoſt every moment, *Pſal.*88. when yet his body was ſtrong, and outward eſtate whole: looke upon *David* lying upon the wheele, and
Pſal.51. the Spirit of God *breaking his bones*, when as otherwiſe, he being a King, had all outward things at will. Looke upon holy Job, *Chap.6. Oh that my griefe were weighed, it is heavier then the ſand; and my words are ſwallowed up*; (that is) I am not able to expreſſe and utter my griefe: *The arrowes of the Almighty are within me, the poyſon thereof drinketh up my ſpirit; the terrors of God doe ſet themſelves in battle array againſt me.* v. 4. Inſomuch, that at the 8.v. he wiſheth *God would cut him off*, and, *Is my ſtrength the ſtrength of ſtones* (ſayes he) or, *my fleſh braſſe*, as he complaines, that he ſhould be able to hold out againſt ſuch fierce encounters? (My brethren) Gods people finde paines beyond thoſe of the Stone, Gout, and Toothake; the falling of Gods wrath on the cõſcience is more then the dropping a little ſcalding rheume on a tooth; and yet theſe, which *Iob* and *David* felt, are but a taſte of that cup, which you that obey not muſt drinke off to the bottom; and it is eternity to the bottom, Pſ.75.8. *There is a cup in the hand of the Lord, and it is full of mixture*: that is, all the bitter ingredients in the world are in it, the quinteſſence of evills are ſtrained into it; and here indeed *God poures out of the ſame*, as it followes there; that is, in this life ſome few ſprinklings of it fall from the top of the cup; which his owne doe taſte and drinke of: *but*, the bottome, the *dregs thereof, all the wicked of the earth ſhall drink*, and *wring them out*;

that

that is, leave none behind; but the Vialls of it, which will never be emptied, ſhall be powred forth, even to the utmoſt drop. And if Gods people doe begin to taſt of it, as *Chriſt* himſelfe did, it *could not paſſe him*, & *Zebedees* ſons were to pledg him, as was obſerved, then as God ſaies by *Ieremiah*, c. 25, 27, 28, 29. *If my people have drunk of it*, and begun to you, *and I have brought evil upon the City that is called by my name; then certainely you ſhal drink of it & be drunk, & ſpue, & fal, and never riſe againe.* If Gods people be thus ſhut up in darkneſſe, what darknes is reſerved for you? even as *Iude* ſaies, ver. 13. *Blackneſſe of darkneſſe: Darkneſſe where is weeping and wailing and gnaſhing of teeth*, *Mat.* 22. 13. *Blackneſſe of darkneſſe*, becauſe there is not a cranny of light, nor one beame of comfort that ſhines in to all eternity. And this is not for a moment, or a few yeares, but *for ever*. You *that live many daies in pleaſure* here, *and rejoyce in them all; Remember the daies of darkneſſe, for they are many* ſaies *Solomon*, *Ec.* 11. 8. *many* indeed; *daies?* an eternall night that ſhall *know no end which no day ſhall follow.*

USE 2.

VVHo is among you *that feares the Lord* & is *tranſlated out of* the ſtate of *darknes*, and yet never was in this darknes of deſertion, which I have deſcribed unto you? you *that* have been free from thoſe terrors of conſcience, which are beyõd all the miſeries the world hath, (for as the joy of the holy Ghoſt *is unſpeakeable & glorious*, ſo theſe terrours are unutterable, & unſupportably grievous) which yet ſouls that fear God & have obeyed him more then you, have been made the anvills of: You that have been dandl'd, cocker'd & fed with ſweet meats, had into the wine cellar, & have had all the Trinity to *ſup with you*; when others have eaten *gall & wormwood*, as it is, *Lam.* 3. 19. And likewiſe you, who though you enjoy not much raviſhing joy, and *peace* which *paſſeth underſtanding*, yet *being juſtified by faith you have* (a ſolid) *peace with God*; and ſo walk in freedome of ſpirit, in the uſe of Gods ordinances, and the performance of holy duties: Let me out of this doctrine give all ſuch this great inſtruction. To take notice that ſuch kinde of troubles there are that doe befall Gods people beyond what they have

To thoſe that are *tranſlated from darkneſſe* unto *light*, and yet never thus walkt in darkneſſe.

John 14. 23. Rev. 3. 20.

Rom. 5. 1.

To take notice ſuch a conditi-on there is.

which is uſefull experience of; many there are that think not ſo; *Iobs* friends did not, & therefore cenſured him. And this is a neceſſary inſtructiō,

1. To prepare them againſt it if it ſhould afterwards befall them.

1. For this very knowledg of it doth prepare men for ſuch a condition, if it ſhould befall them; and therefore aforehand to prepare them he wrote to, for afflictions, the Apoſtle bids them *not think it ſtrange concerning the fiery triall*, 1 *Pet.* 4. 12. For if they be ſtrange to any, then if they befall them at any time, they are the more grievous. As if ſome ſtrange diſeaſe befall a man which he had never heard of afore, no Phyſitian hath skill in, it amazeth a man, and makes him deſperate: but if he hath heard that ſuch and ſuch have had it, as well as himſelf, and have been recovered; this ſomething helps to aſſwage the bitterneſſe of it to him. *Iobs* triall was a ſtrange triall to his friends, and therefore you ſee how unskilfully they goe about to heal it, and ſo left the ſoare worſe then they found it. So that to prepare you for it, it is good to take notice that ſuch a condition there is. In like manner alſo in 1 *Cor.* 13. 10. for the ſame end the Apoſtle ſayes of other kind of trialls, that *nothing had befaln them but what is common to man*, there is a great reliefe in that, that it is common, & others have been in the like.

2. To be kept more in dependence upon God.

Secondly alſo, take notice of it, that you may be kept more in dependence upon God, & that you may feare him more, whileſt you live in this world: men that know not any afflictions in this life beyond what they ſee with their eyes, and feele in the outward man; nothing beyond loſſe of friends and credit, theſe do often feare God leſſe, (though truly) & when they come to part with any of theſe for God, are leſſe willing; as when they muſt endure a croſſe rather then ſin, are apter to *chooſe affliction rather then ſin*, as *Iob* ſayes: but when they ſhall heare and know that *Gods wrath* is beyond *Pharaohs wrath*, as *Moſes* knew it, who yet in the vaſt apprehenſion of the greatneſſe of it, cries out, Pſ. 90. *Who hath known the power of thy wrath?* then they will obey God and feare him more then they would all the Kings of the earth, as *Moſes* did, *not fearing the wrath of Pharaoh*, Heb. 11. 27. when men enjoy a confluence of all carnall worldly comforts, & think their mountaine ſtrong, well built with wife, children about them, and riches, health, and honors, they think they are then more out of Gods danger then other men, and are apt to

ſay

ſay, *Soule thou haſt goods for many yeares:* but know that God without taking either thy goods away, or thy *ſoule away*, can in this life put thy ſpirit into ſuch a condition of darkneſſe, as thou wouldeſt give all the world to have a moments eaſe; when all other comforts ſhall be to thee, but as the *white of an egge*, as *Iob* ſaies. As he hath *joyes the world gives not*, ſo he hath *afflictions the world inflicts not.* Therefore feare him more then the loſſe of all; obey him rather then to keep all: for God can meet with thee in the midſt of all: ſo he met with *David* though a King, and then all his wives and kingdome could not comfort him, till *God* would *heale the bones that he had broken.*

Thirdly, take notice there are ſuch troubles, and learne not to cenſure others when they are in this condition; thou walkeſt in the light, and thou ſeeſt another in the Dungeon, he may bee dearer to God then thou. It was *Iobs* friends fault, who having not had experience of ſuch a condition in themſelves, concluded he was an hypocrite; if you thus judg, then (as *Aſaph* ſaies) *You condemn the generation of the juſt.* And herein Satan alſo is gratifyed, the ſtrict waies of grace ſcandalized: if God uſe his children thus, *Curſe God and die*, ſaies *Iobs* wife, and ſo the *fooliſh* men and *women* of this world. 3. To learn not to cenſure others. Pſal. 73. 13, 14.

Fourthly, *paſſe your ſojourning here in feare*, and *ſerve him with feare*, 1 Pet. 1. 17. *For* even *our God is a conſuming fire*, Heb. 12. ult. Keep the heart in awe with the knowledge of ſuch an eſtate; this kept *Iob* in aw and made him ſo ſtrict a man all his daies: read the thirty firſt Chapter throughout, and you ſhall ſee what a righteous man he was, and then ſee the reaſon of all, *verſe.* 23. *Deſtruction from the Lord was a terror to me*; and to the ſame purpoſe alſo, Chap. 4. ver. ult. he ſaies that *he had alwaies feared that which now had befallen him*, whereof the diſtreſſe of his ſpirit was the greateſt evill, this he feared might befall him when he had moſt aſſurance. 4. To feare God the more.

Laſtly, be thankfull that God ſpares thee, haply thy body is weake; and he *knowes* thou art *but fleſh*, and ſo *ſtirres not up all his wrath*; if he ſhould fal on thee as on others, it would deſtroy thee. But conſider that thou hadſt a ſtone in thy heart as wel as any other: God hath cured it by gentle draughts, and ſo diſſolved it, and carried it away; when as he hath cut others, and bound 5. Be thankfull God hath ſpared thee.

bound them, & put them to much paine in taking of it out? Oh *be thankfull.* You that are healthfull and have ſtrong bodies, are you not thankfull when you ſee others ſick, and lie bed-rid roaring of the Stone, Toothach, Gout, whereof you are free? and ought you not to be much more for the healthfulnes of your ſpirits (cheerfulneſſe being the *marrow* of them) when as others are ſick, (as the expreſſion is, *Eſay* 33. *ult.*) for want of aſſurance that their *ſins are forgiven*, others roare all day as on a rack, and *are diſtracted* almoſt out of their wits, and even themſelves are a burden to themſelves. Oh be thankfull that it is not ſo with you.

USE 3.

To thoſe that have been in darkneſſe, and are now recovered out of it.

Iob 33.

WHo *is among you that feareth the Lord, & hath beene in darkneſſe*, but now is out of that eclipſe, & walks in the light againe, you who have been in the Dungeon, and have been ſet free again; who have had the wounds of your ſpirit healed, your ſoules raiſed from the nethermoſt hell; when they *drew nigh to the grave, and have found a ranſome*, learn you duty alſo.

1. To be thankfull to God and Chriſt.

Firſt, to be *thankfull to God* and *Ieſus Chriſt*, and to love the more; for you know and have taſted what he did for you; you know how bitter a few ſips of the cup was, which he drank off and tooke downe, and therefore muſt needs love him more. You alſo have more experience of *Gods power* & *faithfulneſſe*, and what a miracle God hath wrought in raiſing you up againe, *He hath ſhewn you wonders among the dead*, as *Hemin* ſpeakes: Bee thankfull. Thus *David* in Pſal. 116. ver. 3, 4. compared with the firſt ver. *I love the Lord*, and why? *The ſorrows of death compaſſed me, the paines of hell got hold upon me, I found trouble and ſorrow, I was brought low, and he helped me.*

2. To pitty others in that condition.

Heb. 2. 5. ult.

2 Cor. 1. 4.

Secondly, learne *to pitty others* in that condition. Who can do it better then you, that have experience of the like? if you hear of any ſoule in diſtreſſe, it is expected of you to pray for him more then of another. Chriſt learnt to pitty us in all our infirmities the more, by bearing our infirmities himſelfe: to that end God raiſed you up that you might be able to comfort others with *the comforts you have received*; and might pray for them. Therefore *Iſay* 57. 17. when any poore ſoule is ſmitten, God, as is there ſaid, is moved to *reſtore* him againe, for his *mourners* ſakes as well as his own.

Thirdly,

Thirdly, *declare what God hath done for you*: you have been in hel; give warning to others from comming there; *Wee knowing the terrour of the Lord, perſwade men.* If the rich man had come from hell, what ſtories would he have told to have ſcared all his brethren? tell you the like: You have ſeene the *wonders of God in the Deepes*, now you are aſhore, tell men of the rockes, and ſhelves, and ſtormes they are like to meet with in ſuch and ſuch courſes; of uncleanneſſe, worldlineſſe, &c. *David* ſayes, when he would have once his bones that were broken healed againe; that *then he would teach ſinners Gods waies.*

3. Declare what God hath done for you.

And give warning unto others.

Pſal. 51.

Fourthly, take heed of what may prove the fuel of ſuch a condition. The Devill may come and caſt you into your old fits if he find the ſame materials to work upon, ſuch as groſſe ſins, acts of uncleanneſſe, lying, unjuſt dealing, &c. You know what brought *David* to his broken bones; and likewiſe take heed of performing duties formally, coldly and in hypocriſie, and of reſting in them, which are but as a hollow *tooth*, as *Solomon* ſpeakes, that is *broken*, better out of the head then in; theſe may cauſe the toothach againe. Take heed of ſinning againſt light; if the devill found no ſuch things in you, he ſhould not trouble you: So alſo, get ſmall ſtragling doubts anſwered, let them not lie neglected, they may come in together one day and make an army; though ſeverall, and apart, as they now riſe in your conſciences ſcattered, you can deſpiſe and neglect them.

4. Take heed of ſuch ſins as may bring you into ſuchia condition again.

Prov. 25. 19.

## Use 4.

*The fourth and maine uſe, to ſuch* as feare God *and* walk in darkneſſe.

Then 4. *Who is among you walking in darkneſſe* that yet *feares* to offend *God* as much as *Hell*, and endeavoureth and deſires to *obey* him in all things, as much as to goe to heaven? Such when they find God withdraw, and their hearts left comfortleſſe, their ſpirits dead and hard, doe call Gods love and their owne eſtates into queſtion: eſpecially if they were in the Sun-

ſhine afore, but now *ſit in the valley of the ſhadow of death*: If dandled in Gods lap afore and kiſt, now to be laſht with terrors, and his ſharpeſt rods, and on the tendereſt place, the conſcience; to have their *ſongs in the night*, turned into *writing bitter things againſt them*; how bitter is it to them! Once they ſay they could never come to the throne of grace but their hearts were welcomed, their heads ſtrok't, and they went ſeldome away without a *white ſtone*, an *earneſt penny* put into their hands: but now *God is a terror to them*, and when they ariſe from prayer or the like duty, their hearts condemne them more then when they began. Once they never lookt to heaven but they had a ſmile; now they may cry day and night and not get a good look from him: once (ſay they) they never hoiſt up ſaile to any duty, but they had a faire and good wind; God went along with them: but now they have both wind and tide; God and the deadneſſe of their own hearts againſt them. In a word, God is gone, light is gone: God *anſwers* them neither *by viſion, nor by Prophets*; neither in praying nor in hearing; and therefore hath forſaken them, caſt them off, *Yea will never be mercifull*; Oh woe to us (ſay they) we are undone.

*You erre* (poore ſoules) not *knowing the Scriptures*, and the manner *of your God*, and of his dealings with his people, to think that his mind is changed, when his countenance is; and ſo to run away from him; as *Iacob* did from *Laban*: to think he hath caſt you off, when he is *but returned to his place*, that you *may ſeek him more earneſtly*. Like children, when their mother is gone aſide a little, you fall a crying as if you were undone. So it is, that you are alwaies in the extreames; if he ſhines on you, then *your mountaine ſhall never be removed*: if he hides his face, then *he will never be mercifull*. This as it is a fond and a childiſh fault, ſo it is beaſtly and brutiſh alſo, thus to judge. I tearme it ſo, becauſe you are led therein by ſenſe; and like beaſts, beleeve nothing but what you feele and ſee; and meaſure Gods love by his looks and outward carriage; which when *Aſaph* did in other afflictions, as you in this, he cries out *hee was ignorant*, and *as a beaſt*, Pſal. 73. 22. What, will you truſt God no further then you ſee him? It will ſhame you one day to think what a great deale of trouble your childiſhneſſe put the Spirit of God unto

Hoſ. 5.

unto. As what trouble is it to a wiſe man, to have a fond and fooliſh wife, who if he be but abroad, and about neceſſary buſineſſe, haply for her maintenance; yet then ſhe complaines he regards her not, but leaves her; if he chides her for any fault, then ſhe ſayes he hates her; and is ſo much diſtempered by it, as a whole dayes kindneſſe cannot quiet her againe: Thus deale you with God, and though he hath given you never ſo many faire, and cleare evidences of his love, and theſe never ſo often reiterated and renewed; yet ſtill you are jealous, never quiet, alwaies doubting, queſtioning all upon the leaſt frown: that either God muſt undoe you, by letting you goe on in your ſinfull diſpoſitions, without ever rebuking of you, or elſe loſe the acknowledgement of all his love formerly ſhewn, and have it called in queſtion by your peeviſh, jealous miſconſtructions, upon every ſmall expreſſion of his anger towards you. Some of you that are leſſe troubled and thus *wanton againſt Chriſt*, I would chide out of it. Two ſorts of ſuch; ſome more lightly troubled, ſome more deeply.

But you *that* are more deeply and laſtingly diſtreſſed, I pitty you, I blame you not for being troubled; for when he *hides his face, the creatures all are troubled*, Pſal.104.29 *God* would have you lay it to heart when he is angry, *Iſa.*57.17. God there took it ill, that when he *ſmote him, he went on ſtubbornely*: if you ſhould not thus lay it to heart, it were a ſigne you had no grace, that you made not him your portion, if you could beare his abſence and not mourne. Carnall men having other comforts, can beare the want and abſence of him well enough, but not you, that have made him your portion, and your exceeding great reward. But yet though you are to lay it to heart, ſo as to mourn under it; yet not to be diſcouraged, to call all into queſtion. For though you change, yet not God: nor his love; for *his love is himſelfe*, 1 *Ioh.*4.8,9,10. We may change in our apprehenſions, and opinions, and Gods outward cariages and diſpenſations may be changed towards us, but not his rooted love: We are not the ſame to day, that yeſterday we were: but *Chriſt is the ſame to day, yeſterday, and for ever*: To ſay that he hath caſt you off becauſe he hath hid his face, is a fallacy fetcht out of the Devils Topicks, and injurious to him: For *Iſa.*54.8. *In a little wrath have I hid my face, for a moment; but with* Mal.3.6. Iames 1.17. Heb.13.

*everlaſting kindneſſe will I remember thee.* Firſt, I have but *hid my face,* not caſt thee out of minde; and 2 though *in anger, yet but a little anger:* and 3 not long neither, but *for a moment:* And all that while 4 I am not unmindefull of thee, *I remember thee, &c.* 5 And this with *kindneſſe from everlaſting to everlaſting.* When the Sun is eclipſed, (which eclipſe is rather of the earth then of the Sunne, which ſhines as it did) fooliſh people thinke it will never recover light, but wiſe men know it will.

*Object.* But you will ſay, if this deſertion were but for a moment, it were ſomething: but mine hath beene for many yeares.

*Anſw.* How many yeares? This life is but a moment; and God hath eternity of time to ſhew his love in; time enough to make amends for a few frownes; *Everlaſting kindneſſes.* Remember the Text ſayes, *One that feares God may* [*walk*] *in darkneſſe:* not for a ſtep or two, but many wearifome turnes in it. *Heman* was afflicted *from his youth: David* ſo long, that *Pſal.*77. he thought God had *forgotten mercy; And doth his promiſe faile for ever?* Remember what is ſaid in another caſe. *Luke* 18.8. that though *He beares long, yet he comes ſpeedily;* (that is) though long in our eyes, yet ſpeedily in his owne; who hath all time afore him, and knows how much time is behind to be ſpent in embraces with you.

*Object.* Yea but you will ſay, it is not onely *hiding his face;* but *I ſuffer terrors;* he is wroth; he is turned enemy; he fights againſt me, and therefore I am a veſſell of wrath fitted to deſtruction.

*Anſw.* So it was with *Iob, Chap.*13.24, *Wherefore hideſt thou thy face, and holdeſt me for thine enemy?* So Eſa. 63.10. Pſal.88.16. All theſe are but the effects of a temporall wrath. There is a wide difference betweene a *childe under wrath,* and a *childe of wrath.* Thou maiſt be a childe under wrath, when not a childe of wrath: God as he may afflict you in your eſtates and bodies, ſo your ſpirits, as a Father, for *Heb.*12.9. *He is the Father of ſpirits.*

Ten

*Ten* Directions *for thoſe who are more deeply troubled: and* meanes *to be uſed how to recover light and comfort.*

FOr their ſakes who are thus more deeply troubled, I will preſcribe ſome directions how they are to behave themſelves in ſuch a condition, ſo as to come more comfortably and the more ſpeedily out of it. For it is in theſe long and great ſickneſſes of the ſoule, as in thoſe of the body; men are kept the longer in them, and under them, for want of right directions and preſcriptions, as we ſee in long agues and fevers, and the like diſeaſes.

*Direction* 1.

To take heed of raſh, impatient, and unbeleeving ſpeeches & wiſhes.

FIrſt, take heed of raſh, deſperate, impatient, and unbeleeving ſpeeches and wiſhes: ſuch you will be forced to recall againe with ſorrow. As *David*, when he was in feares, uttered a deſperate ſpeech, namely, that *Samuels* prophecy concerning him, and meſſage to him from *God*, tht *he* ſhould be *King*, would prove falſe; and he ſayes not onely, that *one day he ſhould periſh by the hand of Saul*, 1 Sam. 27. 1. (The ground of which ſpeech was, that he finding himſelfe every day in ſome danger or other of his life; and ſo, though God had preſerved him againe and againe, yet he thought that ſome of thoſe many arrows which were ſhot againſt him ſo continually, and which ſtill ſo narrowly miſt him, might at one time or other hit and ſpeed him, it were a wonder elſe:) but he ſayes further, *I ſaid in my haſte*, Pſal. 116. 11. *that all men are lyers*, the Prophet *Samuel* and all; that it was but a promiſe of a vaine man; but he ſoone recalls himſelfe and addes, *I ſaid this in my haſte*. So likewiſe Pſ. 31. 22. *I ſaid in my haſte, I am cut off*; they were raſh ſpeeches (as he confeſſes) ſpoken in haſte. Even ſo doth many a poore ſoule breake forth and ſay, after they have had ſtrong hopes at firſt converſion, that a kingdome is theirs, that heaven is theirs, and that it is reſerved for them; and they *kept for it* alſo *through the power of God*: Yet the devill being let looſe to perſecute them as *Saul* did him, and God hiding his face, and the arrowes of the Almighty flying thick about their eares, the ſorows

of hell encompaſſing them, and well-nigh every moment cutting them off; they (although upheld againe and againe, yet) are apt to ſay, that one day or other, they ſhall in all likelihood be cut off by Gods hand, ſwallowed up of Satan and everlaſtingly deſtroyed. And when they are told of the hopes they had at their firſt converſion, and the promiſes that are made to them, they are apt to ſay, that their graces by which they ſhould now claime thoſe promiſes are all a lie, falſe and counterfeit, and but in hypocriſie; this they ſay in their haſte, too often. So at another time, when *David* was in doubt about that other promiſe of an eternall Kingdome, made to him in *Pſal.*77. he ſayes, *God will never be mercifull*; what a deſperate weake ſpeech was this? that what a man ſees not at preſent, he ſhould conclude would never be: but he acknowledgeth his errour in it. *It was my infirmity*, verſe 10, thus to ſpeake. So the Church, *Lam.* 3.17,18,19. *I ſaid, my hope is periſhed from the Lord*: what a deſperate ſpeech was this? but ſhe eates her words againe with griefe, *v.*21. *This I recall to minde, therefore have I hope. Iob*, though for a while, at the beginning of the ſtorm he was ſomewhat calme and quiet in his ſpirit, and it was his commendation; and therefore in the 1 Chap. ver.22. it is ſaid, that *in all this*, that is, ſo long and thitherto, *he had not charged God fooliſhly*: but this held but to the firſt and ſecond Chapter, for when he begun to be wet to the skin once, and the drops of Gods wrath began to ſoak into his ſoule, then he falls a roaring, Chap.3. and *curſeth the day of his birth*; and Chap.6. ver.8,9. wiſheth *God would cut him off*; and Chap.7.15. ſayes *his ſoule did chooſe ſtrangling*, rather then life. For which ſpeeches God in the end ſteps out (as it were) from behinde the hangings, over-hearing him, taking him up for them: Chap.38.2. *Who is this*, ſayes he, *that talkes thus*; How now?

But (good ſoules) you that are in trouble; oh take heed of ſuch impatient wiſhes or ſpeeches; as theſe or the like, that all which you have had is but in hypocriſie; and oh that God would cut me off! that I were in hell and knew the worſt! take heed I ſay: When a man is ſick, and raves, whereas otherwiſe the phyſitian and thoſe that ſtand about him would in pity uſe him gently, they are forced to hold and binde him;

*Impatiens*

*Impatiens ægrotus crudelem medicum facit*, an impatient patient makes a Phyſitian more cruell, then otherwiſe he would be: So would God deale more gently with thee, but for ſuch impatiencies. And know that this is taking Gods name in vaine in a high degree. You muſt know that the graces of God written in your harts are a part of Gods name, as whereby his love is manifeſted to you; now for you to call the truth of theſe in queſtion, and ſay they are counterfeit; is as if you ſhould ſay of the Kings hand and ſeale, when it comes down to you, that it were counterfeit, and deny it; which is *crimen læſæ Majeſtatis*: So if a ſpeciall friend, or your father had given you ſome old precious peeces of gold or jewels, &c. as tokens of their love and remembrances of them, for you to ſay in a diſtempered fit of jealouſie, all theſe are but Counters and but Alchimy, you ſhould exceedingly wrong and abuſe their love. Thus is it if you deny Gods hand-writing in your owne hearts; when he hath written therein by his Spirit, joy, feare, love, zeale, &c. and ſhould ſay, It is not like his hand: So if you deny the ſeale of the Spirit, after he hath *ſealed you up unto the day of redemption*; and ſay that all the earneſt penies of heaven are but counters, and Alchimy, and nothing worth; in ſo doing, you *take his name*, his love, his mercy, and all *in vaine*; yea you lie *againſt the holy Ghoſt*, as the Apoſtle ſaid in another caſe. Thus though God give you full leave to try and examine all his graces in you, and dealings with you; yet not deſperately at the firſt bluſh and view, upon the leaſt miſtake or flaw, to ſay they are no graces, and that he will never be mercifull. You abuſe him when you doe ſo: Take heed of it.

*Direction* 2.

To make a diligent ſearch, and examination.

SEcondly, let the troubled ſoule *make diligent ſearch*. Let an inquiſition be ſet up in thy heart. So Pſal. 77. ver. 6. *David* in caſe of deſertion is ſaid to doe: *I communed with mine owne heart, and made diligent ſearch*.

2. Things to be ſearcht into.

Now in this ſearch make iniquiry into 2. things.

Firſt, what might be the true *cauſe* which provokes God thus to leave thee, and hide himſelfe from thee.

Secondly, what in thine owne heart is the maine doubt, and objection, reaſoning and apprehenſion, which cauſeth thee

thee to feare, and thus to call all into queſtion?

Theſe are two diſtinct things. For though God hath juſt cauſe and reaſon to leave us to this trouble; yet often the thing that troubles and diſquiets us, is a meere miſtake, a miſapprehenſion: even as a father ſees good reaſon often to ſcare the childe; but yet the thing he ſuffers him to be affrighted with, is but a meere bugbeare. It is neceſſary to enquire into both.

1. What is the true cauſe which provoketh God to leave thee to this diſtreſſe.

Firſt, examine what might be the true cauſe that provokes God thus to leave thee. So *Lam.*3.40. *Let us ſearch and try our wayes*, it was ſpoken by the Church in deſertion, as appeares by the former part of the Chap. And to help your ſelves in this, goe over all the *Caſes* which have beene propounded: haſt thou not beene carnally confident in falſe ſignes? or reſted too much on true, to the neglect of Chriſt, and Gods free grace? Didſt thou not afore neglect to ſtirre up thy owne graces? &c. goe over all thoſe caſes mentioned: ſomething or other will be found to be the cauſe. This is neceſſary, for till the cauſe be knowne the heart ſubmits not; neither will it ſanctifie Gods name, nor will the trouble ceaſe, till that which provokes God to lay it on, be confeſſed and forſaken. And if it be a particular ſinne that God aimes at, then uſually, God uſeth the horrour for, and the guilt of that very ſin to afflict thee with; and then that ſinne it ſelfe is made the cauſe of thy trouble in thy own apprehenſion. So as then it is eaſily found out; thou wilt finde thy ſinne to be the thorne in thy foot, the ſtone in thy ſhoo, that did grate, gall, and vex thee. *David* eaſily knew in *Pſal.*51. what it was for which God broke his bones: for his very ſin was it was the iron Mace, the inſtrumentall cauſe it ſelfe of Gods executing it upon him; the horror of that murther God uſed as the hammer to breake him withall, and as the rod to whip him with, ver.3. *My ſin* (ſayes he) *is ever before me*; it was ever in his eye. Indeed, in outward afflictions it is more difficult to finde out the cauſe why God afflicts a man; (unleſſe ſometimes you may through Gods wiſe-diſpoſing hand finde and reade the ſinne in the puniſhment, they ſo reſemble one another, ſo as a man may ſay, this croſſe lay in the wombe of ſuch a ſinne, they are ſo like:

in

*in quo peccamus in eodem plectimur*) But in thoſe inward diſtreſſes of conſcience, that ſin which is the true cauſe, and that moveth God to afflict, God often uſeth even the guilt of that very ſin to terrifie thee; to caſt a man into the diſtreſſe and to keep him in it, it is both the procatarcticall cauſe and executioner alſo.

But in caſe thou canſt not find out the cauſe, as *Iob* (it ſeems) did not; and *Elihu* did ſuppoſe he might not; therefore gives him this counſell (which do thou alſo follow, till God ſhew thee the cauſe) Job 34. 31, 32. *to ſay unto God* (as he adviſeth there) *That which I ſee not, teach thou me, and I will not offend any more*; and if thou findeſt it, ſay alſo, as ver. 31. *I have born chaſtiſement* for ſuch a ſin *I will never offend any more.* Till then God wilnot let thee down.

2 What is the maine reaſoning in thy heart that cauſeth this queſtion of thy eſtate.

The ſecond thing to be ſearched into is; What is the chief and main reaſoning in thy heart, which makes thee call all into queſtion, whether God be thy God. What is the reaſon why thou thinkeſt ſo, what makes thee conclude ſo?

For this you muſt conſider, that although God for ſome ſinne committed doth hide himſelfe from thee, terrifies, and laſheth thy conſcience, yet that which cauſeth in thee and worketh in thee this apprehenſion [that God hath caſt thee off,] is uſually ſome falſe reaſoning or miſapprehenſion, ſome meer miſtake, ſome *deviſe* and ſophiſtry of Satan. When the *Corinthian* was excommunicated for his ſin, Satan had leave to terrifie his conſcience for it, but Satan went further, he would have *ſwallowed him up of ſorrow*, by perſwading him that ſuch a ſin was unpardonable, and that God would never owne him again: now the reaſoning Satan uſed to bring this upon him was a falſe one, ſome trick and *deviſe*, 2 *Cor.* 2. 7. compared with the 11. verſe: whereof if a man be ignorant, he may goe mourning along while, as a caſt-away. Therefore take thy ſoule aſide, and ſeriouſly aske it, and examine it, *Why it is thus troubled?* What reaſon, what ground thou haſt to think that God is not thy God? and then examine it whether it be a true ground yea, or no, as the Apoſtle bids us, *Give a reaſon of our faith*: ſo aske thou of thy ſoule, *the reaſon of its doubting.* 1 Pet. 3. 15.

Thus *David Pſal.* 42, *ver* 5. *Why art thou caſt down oh my ſoul?*

and becauſe doubts ariſe again and again, therefore he asketh the reaſon again, v. 11. *Why art thou caſt down?* *David* knew the way to diſſolve them, was to ſearch into and examine the reaſon of them: for ſtill when he had throughly examined them, he found them needleſſe, & cauſleſſe, to put him into ſuch deſperate feares. The child of God is often caſt into priſon, into feares and bondage, and after he hath layen long in them, and begins to reade over the Writ, and Mittimus, he finds it to be *falſe impriſonment*, a meer trick of Satan his Jaylour. For as carnall men when they think their eſtate good, and that they are in the favour of God, it is ſome deluſion, ſome falſe reaſoning that is ſtil the ground of ſuch their opinion; as becauſe they proſper in the world, therefore God loves them, becauſe they perform ſome duties, have ſome good motions, which grounds they cannot endure to have examined: So contrarily, one that feares God, the ground of his apprehenſion that he is out of the favour of God, is likewiſe ſome falſe reaſoning, which when examined appeares to be ſuch, and when it appeares, the ſoule is freed out of its feares and doubts. *Heman* thought, and ſaid that God had caſt *him off*; and what was the reaſon perſwaded him to think ſo? v. 14. *Becauſe God had hidden his face*: It do, th not follow *Heman*; a Father may hide his face from his ſon, and yet not caſt him off. So *David* alſo reaſoneth, Pſ. 77. v. 2, 3. *I have ſought God*, prayed, and uſed the meanes, and *yet I am troubled*, and yet God reveales not himſelfe: and what doth he conclude from this? v. 7. *Will the Lord caſt off for ever*? He thought, [if God had loved me, he would preſently have heard me;] he thought his ſoule would not have been worſe after praying: This was a falſe reaſoning, for Pſal. 70. 4. ſometimes *God ſhuts out his peoples prayers*. A father may ſometimes ſeem ſo angry, that he may throw away his childs petition, and yet reſolve to be his father ſtill. It were infinite to reckon up all the falſe reaſonings, that ſoules in diſtreſſe have ſometimes from a place of Scripture miſunderſtood, and miſapplyed; ſome who being annoyed with blaſphemous thoughts againſt God and Chriſt, and his ſpirit, though they be their greateſt affliction, yet have thought they have ſinned againſt the *holy Ghoſt*, upon the miſapplying that place Mat. 12. 31. *That blaſphemy againſt the holy Ghoſt ſhall never be forgiven*; whereas that

Pſal. 88. 14.

that place is meant only but of ſome one kind of blaſphemy, which indeed is wilfull blaſpheming of God and the work of his Spirit, out of revenge, *Heb.* 10. 29. So ſome becauſe they have ſinned after enlightning and taſting, and and fallen into ſome groſſe ſin, think they ſhall never be renewed; by reaſon of that place, *Heb.* 6. 4. whereas he ſpeakes of a wilful and revengefull faling away, with ſuch a revenge as they would, if they could, *crucify Chriſt againe*, ver. 6. For otherwiſe *David* had not been renewed, for he ſinned preſumptuouſly, and *deſpiſed the Commandement* So ſome if they heare but of ſome fearfull example, and of Gods ſevere dealing with others, how he caſt them off upon ſuch a ſin, as he did *Saul*, they think and conclude that upon the commiſſion of the like, that God hath caſt them off alſo: But there is no certain ground for ſuch a thought; for *ſecret things belong to God.* So becauſe ſome heare there is a time, after which God ſometimes offers grace no more, but ſweares againſt ſome men; therefore, that their time is alſo paſt; which they can have no ground for: for though it be true, God doth ſo with many that heare the Goſpell, yet the word gives us no certaine rules to judg he hath done ſo by any of us. It is good to fear leſt thou ſhouldeſt provoke him to it, but thou haſt no ſigne to feare he hath done ſo with thee. And indeed herein lies the main and firſt buſineſſe to be done in raiſing up a troubled ſoule, even to find out the ground of their doubting, and to examine the truth of it and confute it. If a man be falſly impriſoned or caſt in a ſuit at law, what doth he to remedy it? he ſeeks to find out the error in the writ: ſo doe thou ſearch out the ground of thy trouble: goe to ſome ſpirituall Lawyer skilled in ſoul-work; keep not the Devills counſell: he oppoſeth nothing more then making your doubts known.

2 Sam. 12. 9.

*Direction* 3:

3. To conſider as indifferently what may make for them as againſt them.

THe third direction I give to ſuch is, that they keep and lend one eare as well to heare and conſider what makes for their comfort, as unto what may make againſt them.

This direction meets with a great infirmity of ſuch as are in diſtreſſe, who through Satans temptations have their hearts ſo deeply poſſeſſed with prejudiciall conceits of the miſery of their eſtates, that as the people of God in Exod. 6. 9. *through the an-*

*guiſh of their hearts* were ſo far diſtempered, that they *liſtned not* to the good meſſage which *Moſes* brought them; nor beleeved that ſo good news could be true of them: So are the ſoules of many that are in diſtreſſe, ſo filled with anguiſh and ſenſe of miſery, and ſo ſtrongly prepoſſeſſed with deſperate opinions, and ſo far put out of hopes, that they reject all that is ſpoken for their cõfort; ſo as they wil not ſo much as be brought to caſt an eye or a thoughtupõ any thing that may be an occaſion of comfort to them: Like ſome priſoners at the bar, through extremity of fear they cannot read that in their hearts & in the word wch might ſave thẽ. Tel thẽ of what god hath wrought for thẽ & in them, as evidences of his love, and as they cannot, ſo often they wil not read thẽ overor if they do, they read thẽ over but as a mã doth abook he means to cõfute, they pick quarrels. & make objectiõs at every thing that is ſaid: as if they were hired as lawyers plead againſtthẽſelvs, & to find flawes in their evidẽces. I have obſerved ſome who have ſet al their wits awork to ſtrengthen al arguments & objections againſt themſelves, & who have been glad if they could object any thing which might puzzle thoſe who have come to comfort them; if they could hold argument againſt themſelvs: as if they were diſputing for the victory only. And thus through much poring upon, and conſidering only what might make againſt them, they have had the bolts of their hearts ſo far ſhot into deſpair, and fixed in deſperate ſorrow, and the true wards of ſound evidences ſo far wrung and wreſted by falſe keyes, that when the skilfulleſt and ſtrongeſt comforters have come with true keyes to ſhoot back the bolt, they would not turn about, nay could ſcarce get entrance.

This was *Davids* infirmity, as at the 10. verſe of the 77. Pſalm, compared with the ſecond verſe, *My ſoule refuſeth to be comforted*, he ſpilt all the Cordialls and phyſicke that were brought him: he was not onely void of comfort but refuſed it. What? bring me promiſes to comfort me? (will ſuch an one ſay) you may as well cary them to one in hell; or give phyſick to a man paſt recovery; and ſo will take downe nothing that is given them. So alſo the Church, in the third of the Lamentations verſe 17, 18. her heart was deeply poſſeſſed with a deſperate apprehenſion, *My hopes* (ſaies ſhe) *is perifhed*

*periſhed from the Lord*; And what was it that ſhot her ſoule into ſo fixed deſpaire? verſe 17. *She forgot all good*: ſhe forgot, that is, ſhe would not ſo much as take into conſideration and remembrance, any thing that had been comfortable to her. *All good* (ſo the originall) that is, all Gods former good and gracious dealings with her, all the good things wrought in her, and for her, whence ſhe might have comfort: and in ſtead thereof, what did her thoughts feed and chew upon? only wormwood and gall, her bitterneſſe and diſtreſſe, poring onely on what might make againſt her, *I ſaid my hope was periſhed from the Lord, calling to mind my affliction and my miſery, my wormwood and gall.* Theſe ſhe could revolve and rowl up and down in her mind though they were bitter, and would entertain thoughts of nothing elſe. But when on the contrary, ſhe began to take into conſideration Gods gracious and faithfull ſupporting her in that very deſertion, *in faithfulneſſe renewing his mercies every morning*, verſe 22, 23. and that ſtill he maintained in her heart a longing and lingring after him, and a ſecret cleaving to him, and that God did enable her to *chooſe* him as her portion, ver. 24. [*This*] *I recall to mind*, (ſaies ſhe) ver. 21. (which ſpeech hath reference to thoſe words fore-cited, which follow there; *therefore have I hope*; ſhe ſpits out her wormwood, and eats her own words. And now that her heart began to liſten to what might comfort her, preſently ſhe began to have hope. This ſullen peeviſh deſperate obſtinacy is a thing you ought to take heed of; for hereby you take Satans part, and that againſt thoſe you ought to love ſo deerly, even your own ſouls: But as they ſaid, *Let Baal pleade for himſelfe*; So let Satan plead his own cauſe, doe not you. Hereby alſo you *forſake your owne mercies*, (as it is ſaid) *Ionah* 2. 8. you give up your own right, and are ſo far befooled as to plead againſt your own title, your own intereſt in the beſt things you can have intereſt in, *Gods mercies*, made yours by an everlaſting covenant; you give up your portion bequeathed you in your Fathers wil, which you ought to maintain, and you truſt to *lying vanities*, the ſooth-ſayings & fortune-tellers as I may cal thē of Satan and of your own hearts. Hereby alſo *yee become judges of evill thoughts*: for he is an ill hearer of a cauſe, who will hear but one party ſpeak. Iames 2.

*Direction.* 4.

Direct*ion* 4 To call to mind former evidences.

THe fourth direction is, to make diligent ſearch into, and to cal to remembrance what formerly hath been between God and you: The remembrance of former things doth often uphold, when preſent ſenſe failes. This *David* practiſed, in the like caſe, *Pſal.* 77. *v.* 5, 6. when his ſoul had refuſed comfort, (as I told you) *ver.* 2. yet in the end he began not onely to be willing to liſten to what might make for him, but ſet himſelf a work to recall to mind, to *conſider the daies of old, to make diligent ſearch*, namely, into the records and regiſter of Gods dealings, *verſe* 11. to ſee if there were never a record extant which might help him, now the devill pleaded againſt his title: even as if your houſes and lands were called into queſtion, you would ſearch over old writings and deeds; ſo do you in this: *I conſidered*, ſaies he, *the ſongs in the night*, (that is) that joyfull communion he had enjoyed with God when God and he ſang ſongs together, and *I communed with mine own heart*, and *made diligent ſearch*, I toſſed and tumbled over my heart, to ſee if no grace formerly had been there, and if no grace at preſent were there; he ſearched into what might comfort him; as well as into the cauſes might provoke God thus to deal with him, for I take it both may be meant.

And ſo *Iob* did, when he was thus ſtricken, and forſaken of God, he views over every part of his life; he ſeeks what dry land he could find to get footing upon in the midſt of ſeas of temptations, recounts what an holy life he had lived, with what fear and ſtrictneſſe he had ſerved God. Chap. 29. and Chap. 30, and Chap. 31. throughout, and tells them plainly, Chap. 27. *v.* 5, 6. That let them plead and argue what they could againſt him, and goe about to prove him an hypocrite, till *I dye* (ſaies he) I *will not remove mine integrity from me, nor let go my righteouſnes: I* wil never give up mine intereſt in Gods mercies, nor the evidences I have to ſhew for them, and ſaies he Chap. 19, 27, 28. *Though my reines be at preſent conſumed, yet the root of the matter is in me;* (that is,) though God deals thus hardly with me, as you ſee, yea though the exerciſe of grace is much obſcured, the Sun-ſhine of Gods favour withdrawn, his face hidden from me, and the joyful fruits of righteouneſſe, and comfortable freſh green ſpeeches, and leaves

leaves you have known to grow upon this now withered ſtock faln off; yet there is *the root of the matter ſtill in mee*; a root of faith that decaies not, a conſtant frame of grace that ſtil remains, which hateth ſin, loveth God, & you ſhal al never beat me from it. And canſt thou call nothing to remembrance betwixt God & thee, wch argues infalliblyhis love? what nothing? Look again. Did God never ſpeak peace unto thy heart, and ſhed his love abroad in it? Haſt thou at no time found in thine heart pure ſtraines of true love and good will to him? ſome pure drops of godly ſorrow for offending him, and found ſome diſpoſitions of pure ſelf-deniall, wherein thou didſt ſimply aime at his glory more then thine owne good? Haſt thou never an old tryed evidence which hath been acknowledged and confirmed again and again in open Court? what not one? And if thou canſt now call to mind but one, if in truth, it may ſupport thee. For if one promiſe do belong to thee, then all doe, for every one conveyes whole *Chriſt*; in *whom al the promiſes are made*, and who is the matter of them. As in the Sacraments, the bread conveyes whole Chriſt, and the wine alſo whole Chriſt: ſo in the word every promiſe conveys whole Chriſt, and if thou canſt ſay as the Church of Epheſus, *Rev. 2. 6. This thing I have, that I hate ſin*, and every ſin as God hates it, and becaute he hates it: as Chriſt owned them for this one grace, and though they had many ſins and many failings, yet, (ſaies he) *this thou haſt &c.* If Chriſt will acknowledge thee to be his for one eare-mark; or if he ſees but one *ſpot of his child* upon thee, thou maieſt well plead it, even any one to him; Yea though if it be but in a leſſer degree, in truth and ſincerity. For God brings not a pair of ſcales to weigh your graces, and if they be too light refuſeth them; but he brings a touchſtone to try them; and if they be true gold, though never ſo little of it, it wil paſſe currant with him, though it be but *ſmoak* not *flame*, though it be but as a *weik in the ſocket* (as it is there in the originall) likelier to die, and go out then to continue, which we uſe to throw away; yet he will not *quench* it, but accept it: Yea and though at preſent thou findeſt in thy ſenſe no grace ſtirring in thee, nothing but hardneſſe, deadneſſe, &c. yet if thou canſt remember, [yea but *this* once *I had*;] as a woman with childe, though after her firſt quickning ſhe doth not alwaies find the child to ſtir, yet

Deut. 32. 5.

Mat. 12. 20.

yet becauſe ſhe did feel it ſtirre, ſhe ſtil conceives hopes & thinks ſhe is with child; So think thou of the new creature formed within thee.

Theſe things you are to recall and conſider in time of diſtreſſe: to remember former graces, and ſpirituall diſpoſitions in you; and Gods gracious dealings with you; God remembers them to have mercy on you; and why ſhould not you remember them to comfort you? Therefore Heb. 6. 9, 10. *We hope* (ſaies he) *better things of you, for God is not unrighteous to forget your labour of love*, namely, to reward you; and therefore he calls upon them in like manner, Heb. 10. ver. 31. *To call to remembrance the former daies* to comfort them; how they held out when their hearts were tryed to the bottome; when ſhipwrack was made of their goods, good names, and all for Chriſt; yet they made not ſhipwrack of a good conſcience. And if thou doſt thus call to remembrance things of old, and yet canſt find no comfort at firſt from them, (as often ye may not, as was *Davids* caſe, *Pſal.* 77. for after his *remembrance of his ſongs in the night*, ſtill his ſoul was left in doubt, and he goes on to ſay, *Will God ever bee mercifull?*) yet have recourſe to them again, and then again, for though they comfort not at one time, yet they may at another: that it may be ſeen that God cōforts by them, & not they alone of themſelvs. Haſt thou found a promiſe (which is *a breaſt of conſolation*) milkleſſe? yet again ſuck, comfort may come in the end. If after thou haſt empanelled a Jury and grand Inqueſt to ſearch, and their firſt verdict condemnes thee, or they bring in an *ignoramus*; yet doe as wiſe Iudges often doe, ſend them about it again, they may find it the next time. *Ionah* lookt once it ſeems and found no comfort, Ionah 2. 4. For he ſaid, *I will looke againe towards thine holy Temple.* A mans heart is like thoſe two-faced pictures, if you looke one way towards one ſide of them, you ſhall ſee nothing but ſome horrid ſhape of a devill, or the like; but goe to the other ſide, and looke againe, and you ſhall ſee the picture of an Angell, or of ſome beautifull woman, &c.) So ſome have lookt over their hearts by ſignes at one time, and have to their thinking found nothing but hypocriſie, unbeleefe, hardneſſe, ſelfe-ſeeking; but, not long after, examining their hearts again

Iſay 66. 11.

againe by the ſame ſignes, they have eſpied the image of God drawn fairly upon the table of their hearts.

*Direction.* 5.

BUt now if former ſignes remembred, bring thee no comfort in, but the waves that come over thy ſoul prove ſo deep, that thou canſt find no bottom to caſt anchor on, the ſtorm & ſtreſſe ſo great that no cable will hold, but they ſnap all aſunder, as is often the caſe of many a poor ſoul; 5. To renew a mans faith and repentance.

Then 5. take and put in practiſe this fifth direction, *renew thy faith, and repentance*, ſet thy heart awork, to beleeve and repent afreſh as if thou hadſt never yet begun. Spend not all the time in caſting out of anchors, but fall a pumping; leave off and ceaſe a while to reaſon about the goodneſſe of thy former faith and repentance, and ſet upon the work of beleeving and repenting anew: ſay, Well, ſuppoſe I have not hitherto been in the ſtate of grace, yet I am not uncapable of it for time to come, I may obtain grace yet. Suppoſe my faith and repentance hath not been true hitherto: I will therefore now begin to endeavour after ſuch as is true; and to that end make this uſe of whatſoever flaws the devill finds in either, to direct thee what to mend and rectifie for time to come; begin to make up the breaches and unſoundneſſe which is diſcovered, endeavour after a ſupply of al thoſe wants he objects to be in either: mend all the holes he picks. Say, Lord I caſt my ſoule on all thy mercies afreſh, I deſire now to make my heart perfect with thee for time to come, to part with every ſin, to ſubmit to every duty, to curſe every by-end to hell, and to ſet up God and Chriſt as my mark, pole-ſtar, and aim in all; and when thou haſt done this, let the devill ſay his worſt. This of all the former directions I commend to you, as a ſpeciall means to diſſolve and put theſe temptations about aſſurance to an end. I ſet a *probatum eſt* upon it, take it, practiſe it, it is a tryed one; and it is that which at the laſt the Church in deſertion comes to: *Lament.* 3. 40. *Come, let us try our waies, and turne to the Lord*, that is the laſt way and courſe ſhe takes. Now when the water is at the loweſt, and the tide of aſſurance ebbed, mend up your banks as you uſe to doe at low waters. Now when nothing but hypocriſie, and unbeleef,

and falſeneſſe of heart appeare to thee, to be in thy heart, doe thou groane, ſigh, endeavour after the contrary ſincerity, and let Satan ſay his worſt: and this direction I now in the next place preſcribe you, becauſe in time of temptation about aſſurance, it is the uſuall courſe of ſome troubled ſoules to ſpend all their thoughts upon what formerly they have had, as if they muſt have comfort onely from the former worke or no way: laying out all their time and coſt in new ſuits and new tryals about their former title, and when they have beene caſt againe and againe, yet ſtill to do nothing but reade over olde vidences againe and againe, and bring in and ſtudy new proofes.

But know, that though this is to be done, and not to be neglected, and is found often comfortable, therefore in the former direction I exhorted to it: yet you are not onely to take that courſe, nor to looke back ſo much to your former faith and repentance as to forget to practice new. But being to practice new acts of faith and repentance, this is the righteſt way, the ſhorteſt cut, and requires as little paines: thou maiſt with as little charge get a new Leaſe renewed, as prove good the old one; it will require many termes to examine over all thy evidences againe and againe, which alſo haply are blotted and blurred; thou maiſt cut the knot and diſſolve the temptations ſooner by new faith, then untye it by reaſonings and diſputings: And the truth is, in the end thou muſt come to this, for Gods great end in deſerting is to put you upon renewing your faith and repentance: *Except ye be converted*, (as Chriſt ſayes to his Apoſtles) converted as it were anew. He will not deliver thee out of the dungeon, till thou entreſt into new bonds and baile for thy good behaviour. Therefore begin to doe it ſoon. And whereas thou thinkeſt that by this thou maiſt prejudice thy former title, that is not my meaning, as if thou ſhouldeſt utterly give up thy old faith and repentance as counterfeit; *I will keepe my integrity* (ſayes *Iob:*) onely my advice is to forbeare, and to ceaſe pleading of it for a time, and to begin to renew it rather, that is it I exhort unto: And then the comfort of thy old repentance will come in: As the Apoſtle ſayes of the Law, ſo I of thy former title, *it is not deſtroyed but eſtabliſhed* rather by this. And as Chriſt ſayes, *Iohn* 7.17. *If any man*

*man will doe his Will, he ſhall know of the doctrine that it is of God*; So as the beſt *way to know the truth* is not to ſpend all the time in diſputing about it, but to practice it, which puts an end to controverſies in mens hearts: ſo ſay I, to know the truth of, and ſo to come to have the comfort of former grace, is to adde to theſe reaſonings about it, the practice of beleeving & repenting anew: This baffles the devill exceedingly, and gets the advantage of him: for by this the ſuit is removed, all his old pleas daſht, this puts him upon a new reply, diverts the war, and indeed non-pluſſeth him: for what can he ſay to it? he muſt now prove thou art uncapable of grace, that thou ſhalt never repent, which all the world and devils in hell cannot prove. And yet if in this caſe he tels thee (as uſually he doth) that all will be in vaine for time to come, as well as it hath beene for time paſt:

*Direction 6.*

THen ſixthly, ſtand not now diſputing it, but be peremptory and reſolute in thy faith and turning to God, let the iſſue be what it will be. Faith is never nonpluſt; *Iob* vowes *he will truſt him though he kils him*, Job 31.15. So doe thou, whether he will damne or ſave thee, doe what he will with thee, leave not to caſt thy ſelfe upon him for mercy, nor to ſerve and love him. Goe thou on to uſe the meanes diligently and conſtantly; and be ſo much the more diligent, feare and hate ſinne ſtill, pray day and night, as *Heman* did when he thought himſelfe cut off, Pſal. 88. ver. 1. *I have cryed day and night, though I be as one thou remembreſt no more*, ver. 4,5. and ſo at the ninth verſe, *I have called daily*, though v. 10,11,12. he thought himſelfe in hell, and thought it a miracle ever to be raiſed up againe, yet ſayes he ver. 13. *But I have cryed to thee*, that [*But*] ſeems to come in as an expreſſion of his reſolution hitherto, that though theſe were his apprehenſions of his condition, yet howſoever, he had and accordingly would goe on to ſeeke the Lord. Suppoſe thou findeſt no reliſh in the ordinances, yet uſe them; though thou are deſperately ſick, yet eat ſtill, take all is brought thee, ſome ſtrength comes of it: Say, be I damned or ſaved, hypocrite or not hypocrite, I reſolve to goe on. And there is good reaſon for it: for if thou ſhouldeſt leave off to ſerve the

6. To be reſolute and peremptory in beleeving and turning to God whatever may be the iſſue.

Lord, and reſolve never to looke after him more, then thou art ſure to be damned; if there be *an evill heart in thee to depart from the living God*, thou art undone: but this other way of ſeeking him thou maiſt in the end prevaile, *Who knowes but God may be merciſull?* in the third of the Lam.29. this counſell is given to a ſoule being yoked and deſerted, *to put his mouth in the duſt; and it waiteth*, ſayes he, ſuffers, and doth any thing, not only if he hath hope, but *if there may be hope*, if there be but ſuch a thought it may prove ſo, he will make a venture, and ſo doe thou. See what *Eſther* did in the like deſperate caſe; thought ſhe, if I hold my tongue (and ſo *Mordacai* told her) God will deſtroy me: and better it was to make a venture upon the King to ſpeake, and ſo to cary her life in her hand; and therefore ſhe ſayes, *if I periſh I periſh*. And ſo the Lepers, ſee how they reaſoned in a deſperate caſe, 2 Kings 7,3,4. *If we goe into the city We are ſure to die, for the famine is there; if We ſit ſtill, We die alſo: Come, let us fall into the hands of the Aſſyrians, if they ſave us alive, ſo; if they kill us, we ſhall* (however) *but die*; and there were many ſtrong arguments to move them to think they would kill them, for they were *Iewes*, and ſo of the enemies ſide, and might be ſuſpected for ſpies; if not, they were Lepers, that might infect the campe: who were fit for no ſervice, for nothing but to be knockt ith head: yet in this deſperate caſe they tooke the ſurer and more probable part, ventured to fall to the Aſſyrians ſide, and the ſucceſſe is knowne to you all. So reaſon thou; if I give over my beleeving, humbling my ſelfe, praying, attending on the meanes, I ſhall certainly periſh, there is no helpe for it; I will therefore rather go on to doe all theſe as ſincerely as I can to the utmoſt, and if God ſaves me a ſinner, a leper, an enemy, ſo; if not, I can be but damned.

But let me tell thee, ſuch a reſolution can never goe to hell with thee; yea, if any have a roome in heaven, ſuch a ſoul ſhall: for this puts not the devill onely to it, (for in this caſe, what can the devill himſelfe ſay to thee? for if thou wilt venture thy ſoule, ſervice, and all upon God, let the iſſue be what it will, in this reſolute, yet ſafe way; if thou wilt in a pure truſt referre it unto God with contentednesſe and ſubmiſſion, what is that to him?) but it puts God to it alſo, who cannot finde in his heart

to damne ſuch a one who ſhall goe on to doe thus: when thou thus freely ſerveſt him, chooſeſt him, ventureſt and leaveſt thy ſelfe and all the iſſue of thy wayes to him; thou by this one act in ſuch a caſe ſhalt win more upon him and his love, then haply by all thy obedience all thy life afore. Thy ſalvation, and the aſſurance of it, that is Gods work, leave it to him, try his faithfulneſſe; it is ſelfe-love makes us too much to be troubled about it. Go thou on to beleeve, repent, mourn for ſin, hate, forſake it, to uſe the meanes &c. that is thy worke; and ſo doing, thou canſt no be damned.

*Direction* 7.

——— *Let him* truſt *in the* Name *of the Lord* ———

IF you aske what ground a ſoule in this caſe may have to venture thus upon——

I anſwer; *His Name*; which will make up a ſeaventh direction.

Being thus reſolved to turne to God, and to goe on *to feare* and *obey him*, thou maiſt ſafely and confidently truſt in and ſtay upon the *Name of God* when thou haſt nothing elſe to reſt upon. This you ſee is the direction which the text gives, and I had thought therefore to have made a diſtinct point of it, but I will ſomewhat more largely open and explaine it, only as it is a direction, and meanes of ſupport and comfort in this diſtreſſe; and ſo take it as it riſeth out of the text. Thus,

*That to one who reſolves to feare God and obey him, the Name of God is an al-ſufficient prop and ſtay for his faith to reſt on*, when he ſees nothing in himſelfe, or in any promiſe in the world belonging unto him.

The *Name of God* alone is here oppoſed to all other meanes and props which faith hath to reſt on. It is oppoſed to all comfortable ſenſe of Gods love, to all ſight of any grace in a mans ſelfe to which any promiſe is made. So that when the ſoul ſhall looke into its ſelfe with one eye, and glaunce over all the word of God with another; and yet ſhall ſee not any one grace in the one, nor promiſe in the other made to any grace within it ſelfe which it may reſt upon, yet the ſoul then looking upon God, and conſidering *what a God he is*, and what he ſaies of himſelfe,

of his *mercy and kindneſſe*, and *free grace* towards ſinfull men, even the ſole conſideration of what meerly it knowes to be in God as he is revealed in the covenant of grace, may ſupport him. This it is to ſtay upon his name.

Now to explaine this further to you: By the name of God two things are meant.

Firſt, thoſe *glorious attributes*, eſpecially of *grace* and *mercy*, whereby God hath expreſſed himſelfe, and made himſelfe known to us.

Secondly, Jeſus Chriſt, as he is made and ſet forth to be righteouſneſſe to the ſons of men.

For the firſt, in the 24. of Exod. ver. 4,5,6,7. The Lord proclaimed his name; *The Lord God, merciſull, gracious, long-ſuffering, abundant in goodneſſe and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin*, and *will by no meanes cleare the impenitent.*

For the ſecond, I refer to that place, *Ier.* 23.6. ſpeaking of Chriſt; *This is the name wherewith he ſhall be called*, or made knowne to us; THE LORD OUR RIGHTEOUSNESSE, (that is) that Jeſus Chriſt who is God, hath righteouſneſſe in him for us, which may be made ours.

So that when a poore ſoul in diſtreſſe is not able to ſay, I ſee ſuch or ſuch ſignes, or any evidence in my ſelfe, whereby I can ſay God is my God, or that Chriſt is mine; yet becauſe I ſee free grace enough in God, and righteouſneſſe in Chriſt, which I being a ſinfull man, and not a devill, may therefore be capable of, and may come to have an intereſt in them, though I know nothing in my ſelfe whereby I can challenge any preſent intereſt: and becauſe *grace* and *mercy* is his *Name*, and *Our Righteouſneſſe* his Sons *Name*; therefore I do caſt my ſelfe upon both, for pardon and favour, and thereupon my ſoul leanes, ſtaies, and abides, and from theſe it will not be driven. So that theſe two apprehenſions meeting in the heart in truth, help to make up this reſting upon his Name here ſpoken of; namely, Firſt, [that there is ſuch free grace, good will, and mercy, &c. in God; and that Jeſus Chriſt is appointed and made to be our Righteouſneſſe.] And ſecondly, [that I am capable of, and may come to have an intereſt in both theſe,] and that though there be nothing in me

me which may challenge an intereſt in them, yet there is nothing that excludes me; whereupon I caſt my ſelfe upon God for both, and there reſt: yea though I cannot yet ſay that ever I ſhall obtaine them. And this where it is truth, and accompanied with that firme reſolution of turning to God in all things aforementioned, is as good faith as any of you have in your hearts.

And ſo I come to the proofe of this: namely, That when the name of God and Chriſt are thus ſimply and alone apprehended, they may be ſufficient ground for faith to reſt upon; then which nothing can be more comfortable to a poore diſtreſſed beleever. *Num.*14. When Gods wrath waxed hot againſt his people, (as ſometimes in like manner it doth againſt a poore ſoule) that God began to ſay, *how long ſhall they provoke me? ver.*11. and ſpeakes of deſtroying them, and of making *Moſes* a great nation; what hath *Moſes* his faith recourſe unto, but to that proclamation of his Name you heard of before? and urgeth that, v.17,18. *Let the power of my Lord be great according as thou haſt ſpoken. The Lord is long-ſuffering, and of great mercy, forgiving iniquity, tranſgreſſion, and ſinne,* and he deſires him to ſhew his power in pardoning, becauſe as much power is ſeene in overcomming his wrath, as in making a world. *Let thy power be great*; it was his name you ſee that was alledged by *Moſes* and prevailed with God for mercy. So alſo for his Sons ſake, *The Lord our Righteouſneſſe*, *Elihu* ſayes, Job 33. when a mans ſoule is in deepeſt diſtreſſe, as in the 19,20,21,22.v. he deſcribes it, yet ſayes he, v.23. *If there be a meſſenger to ſhew a man* [*his*] *nprightneſſe*, that is, that *righteouſneſſe*, that is laid up for men *in the Lord Ieſus: then God is gracious to him*, and ſayes, *deliver him*, and he reſting thereupon, *his fleſh returnes to him againe*; becomming a meanes to ſtay him and reſtore him. I mention theſe places of the old Teſtament rather then of the new; out of which you ſee Gods name and his Sonnes name are al-ſufficient to uphold and ſupport a ſoule. So the pen-man of that Pſal. whether *David* or whoever, *Pſ.*130. when he was *in his depths*, as ver.1,2. plunged over head and eares in ſorrow and diſcomfiture, what hath his faith recourſe unto? v.4. *to Gods name*, to nothing that was in himſelfe, but

ſimply.

ſimply to what his faith apprehended to be in God. *Mercy is with thee*; he ſayes no more; *in him*, and *with him*, it is to be had: and he confirms his faith in that, by this argument, becauſe elſe *none would feare him*: and, *If thou wert extreame to marke what were amiſſe, no man could ſtand*; or would be ſaved: therefore *ſurely* (ſayes he) *mercy is with thee*, and *therefore let Iſrael hope in the Lord*, *v.7*. And why? what, becauſe *Iſrael* ſees he hath grace in himſelfe? no, but *becauſe mercy is with him and plenteous redemption*: *v.ult.* which word *redemption* hath relation to his Sons name. There is enough in him, elſe he will have none, and Iſrael is mentioned in his will, as capable of it: and therefore ſayes he, *I will wait and hope in the Lord*· *ver.* 5. and though he could not ſay that God had forgiven him, yet *forgiveneſſe was with him*, and there he pitcheth and reſteth his ſoule; as a begger at a great mans doore, when there is none elſe in the country able or willing to relieve him, there he lies; though he knows not whether he ſhall have any thing or no. *In my fathers houſe there is bread enough*, (ſayes the Prodigall) there it is to be had; and no where elſe; and there is enough; and *crums* will *ſerve me*, ſaies the woman of *Canaan*; thou art the Mediator thought ſhe, and it is thy buſineſſe to ſave, and though I am *a dog*, yet I am capable of having *crummes*; *Woman*, ſaies Chriſt, *great is thy faith*; not ſuch faith among all my diſciples. Theſe truſted in his name, and nothing in themſelves. So *Pſ.62. David* ſayes at the 5.ver. *he truſted in God for ſalvation* and *mercy*, and exhorts throughout the whole: *Truſt in God fully, and at all times*, and *in no creature*, ver.8.9. And what was it he reſted upon? ſimply two attributes of his, viz. *Mercy and Power, God hath ſpoken once*, (that is, irrevocably: as *Pſ.*88.35. *Once have I ſworn, &c.*) and twice I have heard *this*, that is, often met with it in the word, and thought of it, (ſayes he) *that with God is power*, *v.*11. ſo as he is able to ſave in the greateſt diſtreſſe; and I have heard that *to him belongeth mercy alſo*, *v.*12. and therefore he may be willing to help, and becauſe theſe are in him, though I have nothing in my ſelfe, yet theſe I reſt upon, and theſe alone. Many ſuch inſtances more might be brought.

*Reaſons.* The reaſons why the name of God, and what is in God, is prop ſufficient for faith to reſt upon: are,

First,

First, because the name of God, that is, Gods attributes, and Christs righteousnesse, doe sufficiently, and adequately, and fully answer all wants, and doubts; all objections and distresses we can have, or can be in; whatsoever our want or temptations be, he hath a name to make supply. For example, to take that his Name in pieces, mentioned, *Exodus* 34. 5, 6. consider every letter in that his Name, and every letter answers to some temptation may be made by us.

First, art thou in misery and great distresse, he is mercifull; *The Lord mercifull*; *The Lord*, therefore able to help thee; and *mercifull*, therefore willing.

Yea but secondly, thou wilt say, I am unworthy, I have nothing in me to move him to it; well therefore, he is *gracious*, now grace is to shew mercy freely. Yea, but I have sinned against him long, for many yeares, if I had come in when I was young, mercy might have been shewn me: To this he saies, I am *long-suffering*. Yea, but my sins every way abound in number, and it is impossible to reckon them up, and they abound in hainousnesse; I have committed the same sinnes again and again; I have been false to him, broke promise with him again and again: his Name also answers this objection, he is *abundant in goodnesse*; he abounds more in grace then thou in sinning; and though thou hast been false again and again to him, and broke all covenants, yet he is *abundant in truth*, also better then his word, for he cannot to our capacities expresse all that mercy that is in him for us. Yea, but I have committed great sinnes, aggravated with many and great circumstances, against knowledg wilfully, &c. he forgives *iniquity*, *transgression and sinne*; sinnes of all sorts. Yea, but there is mercy thus in him but for a few, and I may be none of the number: yes, there is mercy for thousands, and he *keepes it*, treasures of it lie by him, and are kept, if men would come in and take them.

Object what thou canst, his Name will answer thee: Needest thou *comfort* as well as *pardon*? he is both *Father of mercies*, and *God of all comforts*, that is his name 2 *Cor.* 1. 3. Needest thou

peace of conſcience being filled with terrours? he is the *God of peace*, 1 *Theſſ.* 5. 23. Yea, but I have an heart empty of grace and holineſſe, and full of corruptions; He is the *God of all grace* to heal thee, as well as of peace to pardon thee. Needeſt thou wiſdome and direction? he is the *Father of lights*, as the Apoſtle ſaies. Is thy heart inconſtant, and full of double mindedneſſe? he is *unchangeable* alſo, as he ſpeaks there: *Iames* 1. Thus all objections that can be made, may be anſwered out of his Name: Therefore it is al-ſufficient for faith to reſt upon.

The like may be fully ſhewed in his *Sons name*; in whom God hath made himſelf ſtrong to ſhew mercy and beſtow all good things. Whoſe name is adequate to Gods name, that is, is of as large extent in worth and merit, as Gods heart is in his purpoſes of ſhewing and beſtowing mercies, to purchaſe all that God meant to beſtow. Whoſe name hath likewiſe an al-ſufficiency in it to ſupply al our wants, & deſires, and ſatisfie all ſcruples. For example, *that* his name mentioned by the Prophet, *Eſa.* 9. 6. (which he here directs to) compared with 1 *Cor.* 1. *ult.* For, would we have peace of conſcience, and the guilt of ſins removed? He is the *Prince of peace*, and is made *Righteouſneſſe* to us. Are we in depths of diſtreſſe, terrors within, terrours without, out of which we ſee no redemption? he is the *Mighty God able to ſave to the utmoſt*, being made *redemption* to us. Want we grace and his image to be renewed and encreaſed in us? He is the *Everlaſting Father*, *a Father* to beget his likeneſſe in us, and *everlaſting*, to maintaine it ever, when it is begun once; he is made *ſanctification* to us. Want we wiſdome to guide us? He is the *counſellour*, and is made *wiſdome* to us. All we want he hath; even as all he hath we want: and further, although we not only want all theſe, but never ſo much of all theſe, his name is alſo *Wonderfull*. For ſuch he is in all theſe; able to do beyond all our expectations, to wonderment.

Or if the ſoule deſires more diſtinct and particular ſatisfaction in point of juſtification, which conſiſts in the pardon of ſins, and acceptation to the favour of God, it being the point which in this ſtate of deſertion is queſtioned, and wherein the ſoul deſires ſatisfaction; That other name of his, *The Lord our righteouſneſſe*, Ier. 23 6. will anſwer all objections and doubts that our hearts can

can make, if we had but skil to ſpel al the letters in it. For if that righteouſneſſe of his, ſatisfied God, who in *condemning* us is *greater then our hearts*, then it may ſatisfie our hearts much more. The righteouſneſſe of his life and death, is not only ἀντίλυτρον an adequate ſufficient ranſome, 1 *Tim.* 2. 6. But there is *plenteous redemption* in it. *Pſal.* 130. yea to ſuperfluity, as the Apoſtles phraſe imlyes; ὑπερπλεόνασε, 1 *Tim.* 1. 14. that is, *overfull*, more then would ſerve the turne, and that to pardon his ſinnes, who v. 15. *was the chief of ſinners*. He elſewhere challengeth all the wit and powers of ſin and hel and darkneſſe to appear in this diſpute, and undertakes to anſwer them all out of this one poſition, which he layes as a bottome truth; [*Chriſt hath dyed*] *Rom.* 8. 34. which is in effect the ſame with this, *The Lord our righteouſneſſe: Who therefore* (ſaies he) *ſhall condemne*? What can be alledged either in the hainouſneſſe of ſin in the generall, or in any of thy ſins in particular, unto which an anſwer may not hence be fetcht? from the righteouſneſſe of his death and life. Is it that ſin is an offence againſt the great God? *Againſt thee, againſt thee, &c.* as *David* ſpeaks; & is not this his righteouſnes the righteouſnes of Jehovah? *Jehovah* our righteouſnes, who is the *mighty God*. Is the glory of this great God, & al his excellencies debaſed by us in ſinning? and will not the *emptying* of his glory whoſe name is the *brightneſſe of his Fathers glory*, in performing this righteouſneſſe for us, ſatisfie and make amends? Are our ſins the tranſgreſſion of the holy and righteous Law in every part of it? & did not Jehovah who gave & made that Law, to make himſelf our righteouſneſſe, *make himſelf under the Law*? Gal. 4. 4. and to make up a *full* righteouſneſſe, *fulfill* every part of it? *Rom.* 8. 3, 4. Is it thy continuance in ſin, and the number, and the iteration of them that amazeth thee? *All fulneſs dwelles in him* who is our righteouſneſſe, *Col.* 1. 19. and hath dwelt in him longer then ſin in thee; and the righteouſneſſe of our Meſſiah is *everlaſting righteouſneſſe*, Dan. 9. 24. The merit of which, an eternity of ſinning could not expend, or make void. And is all this righteouſneſs laid up for himſelf only, or for any other ſort of creatures, ſo as thou mighteſt never come to have an intereſt in it? No: the top of our comfort is, that [*Our*] *righteouſneſſe* is one letter of his Name; and that our names are put into his. *For us* it is, and *Ours*

1 Ioh. 3. 20.

Phil. 2. 7. Heb. 1. 2.

it is ordained to be: as much *ours*; to save us trusting upon it, as his owne to glorifie him. *Ours*; not for himselfe: he had no need of it, being God blessed for ever. *Ours*, not the Angels: neither the good, for they are justified by their owne: nor the bad, they are put out of Gods will for ever. But *ours*, who are the sons of men; and among them, theirs especially, who are *broken, lost, whose soules draw neere to the grave, and their lives to the destroyers*; & *that* come and *pray upon God*, and stay themselves upon it; unto them God cannot deny it, for it is *theirs*: For he will *render to man* [*His*] *righteousnesse*, Job 33.22,26. So as his Sons name also is al-sufficient to answer all objections for faith to rest upon: *So as they that know his name will trust in him*, Psal.9.10.

*Reason* 2. A second reason why his name is sufficient, though you have and see nothing in you, nor any promise made to any grace in you to rest upon, is, because even all those promises made to conditions in us, which we ordinarily looke unto, are *Yea and Amen* onely in this his Name, and his Sons Name. *That* is the originall of them all, the root, the seed of them all; his name is the *materia prima*, the first matter of all those secondary promises, *ex quo fiunt, & in quod resolvuntur*, his name gives being to them all; if it were not for the mercy, grace, truth, kindnesse in him, and the righteousnesse which is in his Son, all the promises which are made, what were they worth? As the worth of bonds depends upon the sufficiency of the man who makes them, so all these promises upon his Name. Therefore now, when you relye upon his Name having as yet no promise made to any thing in you to relye upon, you then rely upon that which is the foundation of all those promises, you then have recourse to the originall, which is more authenticall then extract copies; you relye on that which all those other are resolved into, and therefore is sufficient, though all the rest faile you in your apprehension.

*Reason* 3. Thirdly, his meere name is support enough for faith, and may be so, because it is for his *Names sake*, and his Sons Names sake, he doth all he doth; and for nothing in us, but meerly for what is in himselfe, so *Esay* 48.9,10. *For my Names sake, &c.* So also *Eze.*36.22,32. *For my names sake, and not your sake*: and

*Esay*

*Eſay* 43.25. *I am he that blotteth out thy tranſgreſſion for my own ſake, and will not remember thy ſins.* For it *he blotteth out tranſgreſſion*,& pardoneth. And if it be for his Names ſake he doth all he doth, and fulfilleth all promiſes made to us, and to what is in us: Then when thou ſeeſt nothing in thy ſelfe to which any promiſe is made, nothing which may appeare to be any argument or motive that he will pardon thee, then truſt thou in that his Name; that becauſe he is God, and hath mercy in him, that therefore he will doe it. For that thing which is the onely or maine motive to God himſelfe to doe any thing for us, muſt needs be (when apprehended and beleeved) the ſtrongeſt and ſureſt ground for our faith alſo, to perſwade the heart that he will doe it: As it is in knowledg, the knowledge of the cauſe of things cauſeth the ſureſt knowledge: So in faith, the knowledge of the maine motive to God the cauſe of all, cauſeth the greateſt certainty of perſwaſion.

This then may direct poore ſoules in diſtreſſe, what to venture all upon, upon what ground to hazard ſoules, labours, endeavours, faith, repentance, obedience, and all, upon his Name, when they ſee nothing in themſelves to which any promiſe belongs: as *David* ſayes, Pſal.73.26. *My heart may faile, and my fleſh may faile, but God will never faile*: So I may ſay, your comforts in prayers, in hearing, your joyes, your earneſt-penies you have laid up, may be all ſpent in a dearth, your owne graces and all promiſes made to them: your owne hearts may faile, and being creatures they uſe to faile againe and againe, but Gods Name and his Sons Name reſted on, will never faile you: Leane on theſe, not by halves [in diſtreſſe,] but *truſt perfectly* (as the Apoſtle ſayes) on that mercy you heare is in God, upon *that grace revealed*: That is, throw, and caſt your whole ſoules, your whole weight upon it. He only *hath perfect peace, whoſe minde is ſtaid on thee*; have not half thy ſoul upon that *rock which is higher then thee*, but creep up, and get all upon it, and when all faile, renew thy faith on his Name. Thereon reſt, there die. To this purpoſe may that of *Solomon* ſerve, Prov.18.10. *His Name* (ſayes he) *is a ſtrong Tower, and the righteous fly to it, and are ſafe*. Now what end is there, and uſe of a Tower in a City? but when all out-works are taken, the walls ſcaled, all fortifications forſaken

1 Pet.1.13. Iſay.26.3. Pſal.61.2.

houſes left, then a Tower holds out laſt, and is a refuge to flye to. So alſo when the devill and Gods wrath beleagures thee round, and encompaſſeth thy ſoule, and the comfort of every grace in thee is taken from thee, and thou art driven from, and art forced to forſake all other thy holds and grounds of comfort, then flie to the *Name of the Lord*, as thy *City of refuge*: as *Heb.6.18.* it is compared; Say, there is *mercy* in thee, Lord, and *that is thy Name*: and there is righteouſneſſe in thy Sonne, and that is his Name: and I am directed to truſt in thy Name in time of need: and here reſt and *catch hold* as on the hornes of the Altar, and if thou dyeſt dye there.

*Direction* 8.

To waite in the uſe of all meanes.

THe eight direction is, to *Waite* upon God thus *truſting in his name*, in the conſtant uſe of all ordinances and meanes of comfort: *Waiting* is indeed but an act of faith further ſtretched out. As an allegory is but a continued Metaphor, ſo waiting is but a continuing to beleeve on God, and to looke for help from him, with ſubmiſſion, though he ſtayes long ere he comes. Waiting is an act of faith reſting on God; and an act of hope expecting help from him; an act of patience, the minde quietly contenting it ſelfe till God doth come; and of ſubmiſſion if he ſhould not come. Therefore ſayes the Church being in this very caſe: *It is good* (ſayes ſhe) *to hope, and quietly to waite for the ſalvation of the Lord.* It is *good* indeed to doe ſo: for God will afflict the leſſe, eaſe you the ſooner, comfort you the more when he doth come; and in the meane while it makes you to *poſſeſſe your ſouls*, and to be your ſelves, and upholds them: and to doe otherwiſe, to be impatient, and to *give over looking for the Lord*, as *Ahaz* did, is the greateſt folly that can be, for as *Iob* ſayes, *Chap.12. v.14. If he ſhut up, there is no opening*; all the world cannot let you out, he keeps the keyes of the dungeon, and you muſt ſtay his leiſure, and he ſtayes but for a fit time to let you out, Eſay 30.18. *He will wait to be gratious to you, for he is a God of judgement*, a wiſe and judicious God, and knowes the fitteſt times and ſeaſons; and that he ſtayes ſo long, is not out of want of mercy, *for he waits* and longs *to be gra-*

Lament.3.26.

*cious*;

*eious*;but he doth it out of *Judgement*,and his wiſdome ſees nota fit time; he is grieved as well as you, that you are not yet fit for mercy,that his mercy ſhould not yet be exalted if he would ſhew it,till you further ſee your miſery;and therefore ſayes he,*Bleſſed are all they that wait for him.* And as he now waiteth but to be the more gracious to thee, ſo he did heretofore, a long while waite for thee, that thou ſhouldeſt begin to turne to him and ſay,*When will it once be ? Ier.*13. *ult.* Thou madeſt him ſtay thy leaſure in turning from thy ſin, why may he not make thee ſtay his for the pardon of it ?and indeed the eſcaping hell in the end is ſo great a mercy,that it is worth the waiting for all thy dayes, though thou endure an hell here, and getteſt not a good looke till the very laſt gaſpe and moment of living; therefore *put thy mouth in the duſt,and wait quietly, if there may be hope* at laſt. Lament.3.29.

And waiting thus, goe on to *uſe all the meanes of grace* more diligently, more conſtantly, though thou findeſt a long while no good by them: omit no ordinance God hath appointed for thy comfort and recovery: As in a long ſickneſſe, you ſtill uſe meanes though many have failed, as the woman who had the bloody iſſue, *ſpent all upon Phyſitians*, in the uſe of meanes for her recovery. *That* trouble of minde doth only hurt you, that drives you from the meanes:Therfore the devill endeavours nothing more then to keep ſuch ſouls from the word, from good company, from the Sacraments, from prayer, by objecting their unprofitableneſſe unto them and that all is in vaine, and that you doe but increaſe your condemnation.

But firſt, if thou learneſt no other leſſon in the uſe of the meanes, but that thou art of thy ſelfe moſt unprofitable; and that unleſſe *God teacheth thee to profit*, no good is done, and ſo learneſt to depend upon God in the ordinance; This is a great degree of profiting.

And ſecondly, as when men are ſicke and eat, and caſt up againe, you uſe to ſay, yet take ſomething downe, for ſome ſtrength is gotten, ſomething remaines in the ſtomacke which keeps life and ſoule together: So I ſay here, though thou ſhouldeſt forget in a manner all thou heareſt, ſeemeſt to reap no benefit by it; yet heare, for ſome ſecret ſtrength is gotten by it. And as for increaſing thy condemnation, know, that utterly

utterly to neglect and deſpiſe the meanes is greater condemnation: and that to uſe the meanes would leſſen thy condemnation. Therefore reade, pray, meditate, heare, conferre, receive the Sacraments, forbeare not theſe your appointed meales. Indeed when the body is ſicke yee uſe to forbeare your appointed food, but when the ſoule is ſick there is more need of them then ever. All theſe are both meat and medicine, food, phyſick, cordials, and all. Uſe reading the word; *The Scriptures were written for our conſolation*, therefore read them much: attend on preaching, for God *creates the fruit of the lips peace*, Iſa. 57. So receive the Sacrament often, thoſe daies are ſealing daies; goe thou and confeſs thy ſins, write over thy pardon, put in al thou knoweſt by thy ſelf, bring it to Chriſt to ſet his ſeal to it.

Onely take this caution, that thou truſt not to the uſe of the meanes, but unto God in the meanes: To think, Oh I ſhall have comfort by ſuch a man, or at ſuch a time, in ſuch an ordinance; this often daſheth all. So beleeve in God as if you uſed no means, and yet as diligently uſe the meanes, even as if your confidence were to be in them.

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*Direction 9.*

*To* Pray; Pleas *to be uſed to God in prayer for recovery out of this condition.*

AND ninthly, above all things *pray*, and get others alſo to pray for thee, for God often *reſtores comfort* unto ſuch at the requeſt of *mourners* for them, *Iſa.* 57. 18. But yet eſpecially be earneſt and fervent in pouring forth thy complaint thy ſelfe; for though the ſpeaking of friends may ſomewhat further thy ſuite, yet (as between two wooers, ſo) it muſt be wrought out between God and thee alone in private; and his good will muſt be obtained by wooing him in ſecret. This counſell the Apoſtle gives you, Iam. 5. 13. *Is any man afflicted? let him pray.* And becauſe of all afflictions elſe, this of darkneſs in a mans ſpirit needeth prayer the moſt: therefore *David* pens a Pſalme on purpoſe, not for his own private uſe only but for the benefit and uſe of all other in the like diſtreſs, as by the title of it doth appea

peare. Pſalme 102. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* And this (ſaies *David*)is my conſtant practiſe when *my ſoule is overwhelmed, I poure out my prayer unto thee*; Pſalme 61. 3. And it was *Chriſts* alſo, for in his agony he *prayed yet more earneſtly*, Luke 22. 44.

When at any time therefore, thy ſins and Gods wrath meeting in thy conſcience, make thee deadly *ſick* as *Eſay* ſpeakes, then poure forth thy ſoule, lay open and confeſſe thy ſin, and as it will eaſe thee, (as vomiting uſeth to doe)ſo alſo it will move God to pity, and to give thee cordials, and comforts to reſtore thee again. Thus *David, Pſal.* 38. *v.* 18. being in great diſtreſſe, v. 2, 3, 4, 5. *I will declare mine iniquity, and be ſorry for my ſin*: and he makes it an argument to God to pardon him, *When his bones were broken*, Pſalm. 51. *Cleanſe me from my ſin*, v. 2. *for I acknowledge my tranſgreſſions*, ver. 3. and when he had confeſſed v. 4, 5, 6. then he cryes, *Make me to heare of joy and gladneſſe*, v. 8. and *reſtore unto me the joy of thy ſalvation*, v. 12. And what was the chief ingredient, the main and principall motive, which wrought moſt kindly with him to confeſſe, and mourne and brought up all? *Againſt thee*; *thee onely*: he puts in twice as much of the conſideration thereof, as of any other ingredient, to make his heart mourne: that chiefly, if not onely, melted, diſſolved him. And in theſe thy confeſſions, let the ſame alſo mainly work with thee. *Againſt thee, thee*, have I ſinned, thus oft, thus grievouſly, thus preſumptuouſly; *Againſt thee a God ſo great*, and yet withall *ſo good*, ſo kind, ſo willing to receive and pardon, if my heart, (ſay) were but as willing to turn unto thee; and when thy caſe is as *Iobs* was, *Iob* 10. 15, 16, 17. That *thou art full of confuſion* (as he ſpeaks there;) ſo full as thou thinkeſt thy heart could hold no more; and yet *it increaſeth* (as it is there,) & he fills thee fuller yet; then doe thou poure out thy complaints to him, as he pours in confuſion into thee; and when he *hunts* thee, as *Iob* there complaines, *like a fierce Lyon*, fall thou downe and humble thy ſelfe like a poore and ſilly Lambe; if thou dieſt, dye at his feet, mourning, bleeding out thy ſoule in teares: and when he hunts thee up and down, and purſues thee with blow after blow, *follow* thou *hard after* him where ever he goes, Pſal. 63. 8.

with complaint after complaint: And when yet he leaves thee not, but *again* and *againe returnes*, (as some read it) after some intermission, and *shews himself terrible* to thee day after day, night after night, yet do thou look in like manner *again & again towards his holy Temple*, as *Ionah* did: And when he begins to bring in new sins, new indictments against thee, (as it is in the 16. verse) *Thou renewest thy witnesses*: and when thou thoughtest he had done with thee, he fetcheth new rods forth, and enters into new quarrels, and reckonings long since past and forgotten, (as it is in the same verse) *Changes and war against me*, vicissitudes and armies of disquietments; and when one army is overcome, new appear in the field: Then fall thou down upon thy knees, and say as *Iob* at last doth; *I have sinned*, I have sinned, *what shall I doe unto thee?* what shall I doe unto thee? *oh thou preserver* (& not the destroyer) *of men*: these & these abominations I have done, and I cannot now undoe them; and *what shall I do* to obtain thy favour? Alas nothing that can satisfie him: onely *confesse thy sinne, accept thy punishment*. Goe and strip thy self therefore, and with all submission present a naked back to him, and though every stroke fetcheth not blood onely, but well-nigh thy soule away, yet *complain thou not* one whit of him; *put thy mouth in the dust*; Lam. 3. 29, 30. Be still, not a word; but onely such as whereby thou uttereſt thy complaints, and doest acknowledg thine own deservednesse of ten thousand times more. And say as Mic. 7. 9. *I will bear thine indignation patiently, for I have sinned against thee*: beare witnes still to every stroke, that it is not only just, but also *lesse* then *thou hast deserved*, and that it is *his mercy thou art not consumed*, and cut off by every blow: and the heavier he laies on, struggle thou not, he will let thee down the sooner: the higher he lifts up his hand to strike, the lower let thy soul fall down; *Humble your selves under his mighty hand*: And still kisse the Rod when he hath done. And then *take up words* of pleading for thy selfe; It is for thy life, desiring him to remember what he hath been ever thinking of even from everlasting, *thoughts of peace*, and mercy *to us-ward*, and the *number of them cannot be told* (as *David* saies *Psal.* 40. 5.) which he hath been ever thinking of, and with the greatest of *delights*, (as one that was in his bosome and was his counsellor

Ionah 2. 4.

Iob 7. 20.

Lev. 26. 41.

Neh. 6 13.
Lam. 3.

counſellor, his Sonne tells us, *Prov.* 8. 31.) and plead thou as *David* and other Saints of God have done: What are now become of all theſe thy thoughts of mercy? *are they reſtrained?* what, are all now on the ſuddaine *forgotten?* laid aſide? which thou haſt been thinking on ſo long? haſt thou forgotten thine old and ancient delights? ask him if he hath forgotten his own Name; to be gracious *and abundant in kindneſſe*, it is *his Name*. (Say,) did the very intent of ſhewing mercy ſo infinitely beforehand poſſeſſe thee with delights, and now when thou ſhouldeſt come to put it in execution, and haſt ſo fair an opportunity of doing it, to a ſoul as full of miſery (the object of mercy) as ever, haſt thou now no heart; no mind to it? And withall, (ſay) that thou haſt notice given thee of an infinite and al-ſufficient righteouſneſſe in his Son, laid up in him, and that by his own procurement, whereof his Son never had, nor can have any need himſelf, (being God bleſſed for ever) and for whom was it then appointed? but for the ſons of man; thoſe who are *weary, wounded, ſick, broken, loſt*; theſe his Son hath put into his *Will*, who ſtill lives to be his own Executor. And ſay further alſo to him, that it is come to thine eares, that his Spirit is the *Comforter*, a *God of comforts*, and that his Son hath bought them all, his whole ſhop and all his cordials, and all his skill, *and is anointed with this Spirit* on purpoſe to poure him forth into the hearts of thoſe that are *wounded* and *ſick*, and *broken*: and *the whole they have no need of them*. If it be ſaid unto thee; Yea, but thou art moſt unworthy: Anſwer, but *he profeſſeth to love freely*. If the greatnes of thy ſinnes be objected againſt thee, plead thou again, that *plenteous redemption is with him*; and if thou haſt not enough to pardon me, (ſay,) I am content to goe without. If thou art ungodly, (ſay) *That thou beleeveſt on him that juſtifieth the ungodly*. If he puts thee off, (as Chriſt a while did the woman of Canaan) and ſaies he hath no need of thee; (ſay,) that thou haſt need of him, and canſt no longer live without him; for, *In his favour is thy life*, and that without it thou art undone. If he ſeems to rebuke thee, that how dareſt thou preſſe thus to him who is *the high and lofty One*; a ſinfull man to him, *whoſe name is holy*; (ſay) thou haſt heard himſelf ſay; *Thus ſaith that high and lofty One, whoſe Name is holy; that he dwels with him that is of a contrite ſpirit*

Iſay 63. 16. Pſal. 77. 9.

Heb. 9. 16.

Iſay 61. 1, 2, 3.

Hoſea 14. 4.

Pſal. 130. 7.

Rom. 4. 5.

*to revive the heart of the humble:* Isa. 57. 15. And be further bold to tell him that there are but a few in the world that doe seek him, and if he should turn any away that do, he would have fewer, for who would *feare him*, if there were not *mercy in him* Psal. 130. 4. *and plenteous redemption?*

If still he doth pursue thee, & his wrath lies heavy on thee, ask him what it is he aimes at? Is it to have the victory, *and overcome when he judgeth?* (as *Rom.* 3. 4. which *David* also knew when he humbled himself, Ps. 51. 4.) Freely tel him that thou art willing to give it him, to yeeld to him, to stand out with him in nothing; but art content to submit to his commanding will in all things, and to his condemning will also, if so he pleaseth; and that it shall be just (as *David* there acknowledgeth) if he doth condemn thee: and justifie thou him, whilst he is condemning thee; and say that at the latter day, he shall need no other judge against thee then thy selfe. Only beseech him to consider what honor it will be to him to *pursue dry stubble*, and to *break a poore dryed* Iob 13. 25. *leafe*, that crumbleth under his fingers, if he doth but touch it, (as *Iob* pleads) to *breake a reed* that is broken already. (Say,) thou art Mat. 12. 20. not a fit match for him, and he hath said, *Hee will not contend for ever*, *Isaiah* 57. 19. especially when he sees any to lay down the weapons, as thou art content to do.

Or is it, (ask him) that he aimes to have glory out of thy eternall condemnation in hell? tell him it is true, he may; and that this is some comfort to thee that he may have glory out of thy death and destruction, who never yet had it out of thy life: but yet desire him to consider this before he thrusts his sword into ch. 13. 7. thee, that he did first *sheath* it in his *Sonnes* bowels; and that he may shew as much power in overcomming his wrath, as in venting of it; yea and have also greater glory thereby: for plead that thou art never able to satisfie him, though he should throw thee down to hell: he may cast thee into prison, but thou canst Psal. 30. 9. never pay the debt: and *What profit* therefore *will be* in my blood? and therefore if satisfaction to his justice be his end, he might better accept that which his Sonne made him, and so he shall be sure to be no loser by thee: and thereby not onely receive the glory of his justice, but shew the riches of his grace and mercy also, and so double the revenew of his glory in thee.

Or

Or is it (Lord) that thou aimeſt to have more obedience from me then heretofore thou haſt had? plead, that this is the way at preſent to diſable thee for ſervice, for that while thou ſuffereſt his terrors, thou art as *one among the dead*, liſtleſſe not to his buſineſſe onely, but to all things elſe; *Diſtracted with terrours* (as *Heman* pleads, *Pſal.*88.15.) ſo as the powers and forces of thy ſoule are ſcattered, and diſſolved, and cannot intend and attend upon their duty; and beſides this diſtraction in thy ſpirit, plead, that it *conſumes thy ſtrength* alſo, *dries up thy bones and moiſture* (as *David* alſo often complaineth, and makes an argument of it, as Pſal.39.10,11,12,13.) *Remove thy ſtroke away from me, I am conſumed by the blow of thy hand: When thou rebukeſt man for ſinne, thou makeſt his beauty to conſume away as a moth: Oh therefore ſpare me, that I may recover ſtrength, before I goe hence and be no more ſeene.* And withall put him in minde, that if he ſhould goe on thus to deale with thee, as thou ſhouldeſt not be able to doe him *much* ſervice, ſo nor to doe it *long*. For it will cut ſhort my dayes: (Say) this *David* pleadeth *Pſalm* 89.46,47. compared with the 39. *Pſalm ver.*12. *How long Lord wilt thou hide thy ſelfe? for ever? Shall thy wrath burne like fire? remember how ſhort my time is.* As if he ſhould have ſaid, I have but a little time here allotted me in the world, though none of it be ſhortned; And further tell him, that for that little time thou haſt to live, the more joy thou haſt, the more ſervice thou ſhalt be able for to doe him; and to goe about his worke more lively, and more ſtrongly: (*For the joy of the Lord is our ſtrength*: Nehemiah 8.10.) and more acceptably alſo, for *thou loveſt a chearefull giver.* 2 Cor.9.7. And therefore intreat him to reſtore thee to the joy of his ſalvation, ſo ſhalt thou be able to doe him more ſervice in a weeke, then in a yeare now, (long trouble of minde being as long ſickneſſes which make all thy performances weake) and it is for his diſadvantage to have his ſervants lye long ſick upon his hands.

And if it be objected againſt thee, that if thou ſhouldeſt be truſted with much aſſurance, thou wouldeſt abuſe it, and turne it into wantonneſſe; Reply, that if he pleaſeth, he can prevent it, by preparing thy heart aforehand for theſe cordials, ſo as

they ſhall work moſt kindly on thee; by writing a law of love towards him in thy heart, which when his love ſhed abroad ſhall joyne with, will worke moſt ſtrongly; and one graine of it hath more force to purge out ſin, to *conſtraine*, and ſtrengthen to obedience, then a pound of terrors. And (ſay,) that though thou haſt indeed a ſtubborn and ſelfe-loving heart, yet he can make his loving kindneſſe overcome it, for it is *ſtronger then death*: (ſay) thou haſt love in thee (which runs out enough to other things) if he would be pleaſed to win it to himſelfe: Suggeſt how that *that* ſoule mentioned, *Iſa.*57. had as ſtout and *ſtubborn* an heart as thou, and *went on frowardly*, notwithſtanding all thy terrours: and yet (oh Lord) thou tookſt another courſe with him, and didſt *heale him* againe, and that by *comforts*, (*I will heale him* (ſayes God there) *and reſtore comforts unto him*, *v.*18) and that ſo if he pleaſe, he may deale with thee.

Cant.8.6.

And if light and mercy yet comes not, but ſtill God ſeemes as it were to caſt thee off; then call to mind if ever thou haſt had any true communion with him, and thereupon begin to challenge him: (ſo doth the Church *Iſa.*63.16. when in thy caſe, when *his mercies were reſtrained* to her, ſhe ſayes yet, *Doubtleſſe thou art my Father*; ſhe ſaw God was angry, *her heart hard*, *v.*17. yet ſhe thought ſhe ſhould know him: *Doubtleſſe he is my Father, and where is thy zeale, the ſounding of thy bowels?* ſo) challenge him thou, upon that old acquaintance thou haſt had and held with him in former times: (Say) *Doubtleſſe thou art my father and my husband*, how ſtrange ſoever thou carieſt thy ſelfe now towards me: for doſt thou not remember what hath beene betweene me and thee in prayer, in ſuch a chamber, at ſuch a time? Haſt thou never a piece of a broken ring between him and thee, no love-paſſage, no love-token, that could not paſſe betweene him and any, whom he had not *betrothed himſelfe unto in kindneſſe?* produce it at ſuch a time as this. And if thou ſhouldeſt diſcerne no grace in thee thy ſelfe, yet deſire him to looke into thy heart; and be bold to enquire of him, if he can ſee nothing there which himſelfe wrote, never to be blotted out; if there be not ſome ſparke of love to him, and his feare which himſelfe put there, and aske him if he knowes his owne hond. And for thy comfort know, that when thou canſt not

Hoſea 2.19.

read

read it, (thy graces being much blurred) yet he can read his owne hand at any time, and will not deny it.

Thou maiſt be yet bolder. Yea deſire him to looke into his owne heart, and therein to view the *Idea* he had of thee, and thoſe ſecret ancient thoughts he bore towards thee, from all eternity. And if at firſt he ſeemes yet ſilent at it; then deſire him to looke upon thee againe, and aske him if he doth not know thee, and if he hath not knowne and taken thee for his from everlaſting, and engraven thee in the palms of his hands, and table of his heart, with ſuch deep and laſting letters of loving kindneſſe, as are not as yet, yea which will not for ever be blotted out: (Tell him) thou dareſt refer thy ſelfe wholly to what paſt betweene him and his Sonne concerning thee, and let his owne heart caſt it. Appeale to Chriſt as thy ſurety and a witneſſe thereof for thee, who was privy to all his counſell, whether thou art not one of thoſe he gave unto him with a charge to redeeme and ſave. And deſire him to look into *Chriſts heart* alſo, if thy name be not written there with his own hand; and if that *Chriſt* did not beare thy name written up in his heart (as the high Prieſt did the names of all the Tribes) when he hung upon the Croſſe, and when he aſcended into the Holy of Holies. Thus *Habakkuk* putting up a prayer in the name of the Church, hath taught us to plead, *Hab.*1.12. Oh Lord, *Art not thou frõ everlaſting my God, & mine holy One?* It was a bold queſtion, yet God diſlikes it not, but approves it, and preſently aſſents to it in a gracious anſwer to their hearts ere they went any further: for their next words, and thoſe abruptly ſpoken, by reaſon of a ſuddain anſwer, are an aſſurance of this, *We ſhall not die*, God being put thus to it, and his owne thoughts being ſpoken, could not deny it; he acknowledgeth it was true. And thus whileſt thou maiſt be a ſpeaking blind-fold as it were, caſting anchor in the darke, yet ſpeaking his very heart, he haply may owne thee, and fall upon thy neck and kiſſe thee.

And if yet after continuall praying thus, thou findeſt ſtill no comfort, no anſwer from him, but he ſeemes rather even to ſhut thy very prayers out, (as *Pſal.*22.2,3.) then expoſtulate (as *David* doth *Pſal.*70.4.) *Why ſhutteſt thou out our prayers, and wilt not heare us pray?* for alas (thought he) we have nothing

thing elſe to help us in the time of need but prayer. And if prayer will doe no good, I am undone, ſay.

And if through all theſe diſcouragements, thy condition prove worſe and worſe, ſo as thou canſt not pray; but art ſtruck dumb when thou commeſt into his preſence; (as *David Pſal.* 77.4. *I am ſo troubled I cannot ſpeake*:) then fall a making ſignes, when thou canſt not ſpeake; groane, ſigh, ſob, *chatter* as *Hezekiah* did, bemoane thy ſelfe for thine owne unworthineſſe; and deſire Chriſt to ſpeake thy requeſts for thee, and
1 Joh. 2. 3. God to heare him for thee. Chriſt he *is an advocate with the Father*, and pleads no bad caſe, nor was ever caſt in any ſuit he pleaded.

And if ſtill (haply) after many yeares he ownes thee not, but it growes darker and darker, ſuppoſe even till thy death approcheth, or to ſuch extremities that he ſeems to thee, to caſt thee off for ever, ſo as thy diſtreſſe boils up to ſuch thoughts as theſe, That there is no other remedy, but thou and he muſt part: then in the middeſt and depths of ſuch ſad feares and apprehenſions, downe upon thy knees once more: and notwithſtanding fall thou a bleſſing him for all thoſe glorious excellencies of holineſſe, kindneſſe, grace, wiſdome, &c. which are in him, the beauty of which firſt tooke thy heart and made thee enamoured with him; though thou ſhouldſt be never like to be the better for them: Bleſſe him for all the mercy he ſhewes to others, by which they have occaſion to magnifie him, though thou ſhouldſt be found unworthy: Bleſſe him, and thoſe who ſhall for ever live with him, who doe ſtand about him, and ſee his face, and enjoy him ever. What ſinnes thou thinkeſt thou ſhalt be condemned for by him, condemne thy ſelfe for firſt, and ſtill aske forgiveneſſe of them: what ſervice thou haſt any way done him, which he had any glory by, get thy heart to ſay thou repenteſt not of it, but art glad of all done for him, and wiſheſt it had beene better. What mercies thou haſt taſted of, from him, confeſſe thy ſelfe unworthy of, and thanke him though thou ſhouldſt never partake of any more; (ſuch diſpoſitions as theſe in ſuch extremities doe often appeare in the hearts of Gods children) and deſire him that he would but preſerve good thoughts of him in thee, that thou maiſt not blaſpheme him.

And

And when thou art a going, a ſinking into hell in thine own apprehenſions, ſee if he cals thee not back againe.

See what himſelfe ſaith, *Ier.*31.18,19,20. *Ephraim is my ſon*, his deare ſon, *my pleaſant ſon*, (as he ſaies there) and yet he began to *ſpeake againſt him*, as bitter ſharp words as ever he hath done againſt thee, and took him up ſeverely, and lookt ſternly on him, as if he had meant never to have had mercy on him: upon which *Ephraim* falls a crying being thus ſnibd, and a *bemoaning himſelfe*, as I have taught thee to doe; and being *yoked* as thou art, to tame him, he acknowledgeth it was juſtly done, having *beene a bullock unaccuſtomed to the yoke*; and *Ephraim* began to be *aſhamed*, confounded, not able to looke up, for ſinning againſt him, and ſeeks after repentance, and that from him, without whoſe helpe he was not able to turne to him, *Turne thou me, and I ſhall be turned:* and to challenge him and his eternall love, *Thou art the Lord my God.* Well ſayes God, though it be *long* ſince *I ſpake againſt him*, and I have ſuffered him long to lie thus plunged in miſery, *yet I remember him ſtill*; his tears, his ſighes will never out of my minde; and though he thinkes that I had forgotten him, yet I remember him, and *my bowels are troubled for him*, as much and more then he is for himſelfe; and I can forbeare no longer, *I will ſurely have mercy on him.* And ſhould he have damned him, his bowels would have beene troubled for him indeed, all his dayes.

*Direction* 10.

THe tenth and laſt direction is, that having done all this, you would not reſt in *eaſe*, but *healing*: not in eaſe of conſcience, but in healing of conſcience. This I ground upon *Iſa.*57. 17,18. What was the true iſſue of that his trouble there, whom God contended with? It was *healing* and *guiding*. *I will guide him*, and *I will heale him.* Reſt not in eaſe, but healing.

You that are troubled in minde, thinke not your eſtates to be good, ſimply becauſe you beginne to ceaſe to be troubled, but only then when the iſſue of your trouble is healing your ſpirits, by ſome ſound ground of comfort; and when guidance in Gods waies, and more cloſe walking with God is the iſſue of it. For God may ſlacke the cords and take you off the rack

when yet he hath not pardoned you. A traitour who was caſt into the dungeon, and had many irons on him, may be let out of the dungeon, and have his irons taken off, and have the liberty of the Tower, and walke abroad againe, with his keeper with him, and yet not have his pardon: nay uſually before execution they uſe to take the irons off, and let them have more freedome. Thus it is with many. I thanke God (ſayes one) I have had much trouble of minde, diſtreſſe of conſcience, ſuch and ſuch ſins terrified me, and I could not ſleepe for them: but now I am well againe, and now they doe not trouble me. Yea, but is this all? Thou haſt cauſe to feare that thy irons are but taken off againſt execution. It is with men in point of trouble of mind in the guilt of ſin, as in the power of it; in juſtification, as in ſanctification: A man who hath had a ſtrong luſt ſtirring in him, if he hath gone a year or two, and findeth it not to ſtir, he therefore thinkes he is utterly freed from it, which yet may be but a *reſtraint* of it, not killing of it; a *ceſſation*; not *mortification*: So it is often in this trouble of minde, which ariſeth from the guilt of ſinne, becauſe a man finds not thoſe doubts, and feares and terrours in his heart which he had wont, therefore preſently he thinks all is well: when as it may be but meerly a *truce*, not a *peace*: a laying down of armes only for a while, to make greater preparation againſt the ſoul afterwards; a reprivall and a little enlargement in priſon, not a pardon, if this be all the iſſue of it.

That you may further conceive the meaning of this: in one that is Gods child, and in a wicked man (though both may be, and are troubled in minde and conſcience; yet) there is a maine difference, both in the maine *cauſe* of their trouble, and alſo in the iſſue and removall of their trouble. A wicked mans trouble is for the anguiſh and preſent ſmart he feeles in ſinne, and in Gods wrath laſhing his conſcience, and out of feares that his ſin will not be pardoned, but that he ſhall endure theſe tortures for ever in hell: So it was in *Iudas*, *Cain*, and many others: but a godly mans trouble (though it hath often all this in it, yet the chiefeſt of his trouble is a further thing) it is not only the ſmart, the ſting of ſinne; but alſo the filth, the foulneſſe, the offence of it done to God, that wounds him: for he hath an *heart*

*after*

*after Gods heart*, and therefore looks on ſinne with the ſame kind of eye that God doth; and as God accounts the offence done to him the greateſt evill in ſinne, ſo doth a godly heart alſo. It is not the ſting of this ſerpent onely, but the poyſon of it that diſquiets him; neither is it onely the want of pardon of ſinne, and the feare of Gods everlaſting wrath which mainly troubleth him, but the want of Gods favour, the parting with him, whom he ſees ſo excellent and glorious; the want of ſeeing his face: his deſire is to live in his ſight, and to have God to be his God. Now ſuch as the wound is, ſuch alſo is the remedy. Therefore the one being but troubled with the ſting, the ſmart of ſinne; pull but that ſting out, take that load off, and he is well enough, as jocund, as pleaſant as ever: it being preſent eaſe that he ſeekes, and to that end confeſſeth his ſinne, and doth any thing for the preſent to come out of it; As *Pharaoh*, *Exod.*10.17. *Take away this death onely*: or at the utmoſt, his aime is but pardon of ſinne, and peace with God, that he may be free from the feares of undergoing that for ever, the earneſt whereof he feels in his conſcience now. And hence therefore the remedies they often have recourſe unto are ſuitable; they are but like rattles to ſtill children with: they run to merry company, and to muſick, &c. as *Cain* fell *a building Cities*; and ſo they put off the terrours of their conſciences. It is eaſe they ſeeke, and no more: or they run to a formall performance of duties: even as poore ſouls under Popery, when they were ſtung by the Friars Sermons, they ſet them penances and good deeds to be done, which ſtilled them a while; and for them they thought they ſhould have pardon: So men runne now to holy duties, but with the ſame opinion that they did then, as bribes for a pardon, *What ſhall I give* (ſayes he in *Micah*) *for the ſinne of my ſoule?* Micah 6.7.

But now the wound of Gods child being deeper, not the ſting of ſinne onely, but the poyſon of it; not the ſmart, but the offence done to God; nor the feare of his wrath, but want of his favour: therefore accordingly eaſe from thoſe terrours pacifie not him; no not ſimply peace with God will content him, or a pardon. He ſayes not onely, *Oh miſerable man that I am; who ſhall deliver me from this death onely*; but, *who ſhall*

*deliver me from this body of death?* If newes were brought him that God would pardon him, and not call him to reckoning for any ſin, and no more were ſpoken to his conſcience, he would ſtill be troubled, till he had aſſurance of his good will alſo: if it were ſaid, God will indeed pardon thee, but he will never love thee as he did, he will not looke on thee, thou muſt not come into his ſight: This would grieve the ſoule more then the other would content it, and he would be everlaſtingly troubled. I may allude to that which *Abſolom* ſaid in complement of his Father, when he was baniſhed from him, to expreſſe the true deſire and greateſt trouble of a ſoule in this caſe, as you have it 2 *Sam.*14.32. *Abſolom* was pardoned the fault, but it contented him not: *Let me ſee his face, or let him kill me*; So it is with a poore ſoule: eaſe, pardon, knocking off his bolts content him not, till he enjoyes communion with God, till he ſees his face in his ordinances: Pſal.24.6. *This is the generation of them that ſeeke him, that ſeeke thy face*: (that is) this is the marke, the *genius*, the diſpoſition of that generation. This you may ſee in *David*, when his conſcience was wounded for that great ſin; what was it troubled him? Not the want of pardon of ſins, for the Prophet told him God had pardoned him; not the meere ſtings of conſcience, and ach of his broken bones: *but that againſt thee, thee, have I ſinned*, ſo as eaſe could not ſatisfie him; but further v.10. *Create in me a cleane ſpirit*, which he ſpeakes becauſe he having chewed the cud of that unclean act, he had left a ſoil in his fancy: *and renew a right ſpirit within me*; oh give me grace and *truth of heart* to thee, and oh let me live in thy preſence, & ſee thee, and have acquaintance with thee *v.*11. the want of this was it that troubled him, which till he had obtained, he could never be at quiet: for he ſought not eaſe, or pardon onely, but healing of his conſcience by the favour of God, and his love ſhed abroad. So as take heed of reſting in eaſe, (as if your hearts be right you will not, you will wait till
Mal.4.2. the *Sun of righteouſneſſe ariſe with healing in his wings*:) Are you now in darkneſſe, full of terrours and Gods wrath? you will not reſt till that darkneſſe be expelled by the ariſing of the light of the Sunne of righteouſneſſe on you, and revealing Gods face in the face of *Ieſus Chriſt*, till his righteouſneſſe be conveyed to

your

your hearts by ſome of his wings, by ſome promiſe, by ſome ordinance of his; for the wound being the unrighteouſneſſe of ſinne, nothing but *Chriſts* righteouſneſſe will heale it: the wound being the want of Gods favour, and of the evidence of his being your God, the want of his face and good will, nothing but the revealing and ariſing of this in your hearts will heale you: for looke what the wound is, ſuch is the plaiſter: and indeed this onely heales; for though by other meanes the ſore may be skinned over, and eaſe gotten; yet it will breake forth againe. So *Iſa.* 57.17,18. *I will heale him*, and how? *by reſtoring comforts to him. Reſtore to me the joy of thy ſalvation*, ſayes *David*, *that the bones that thou haſt broken may rejoyce*: and how heales he him? *I create the fruit of the lips peace.* He doth it by ſome promiſe or other: if the want of the ſenſe of communion with God, and abſence from him diſquiets a man, then the heart reſts not till it hath found its *Welbeloved*, *Cant.* 3. 1,2,3,4,5. If doubts that no grace is in thy heart; then the heart reſts not till ſome grace in truth be evidenced, and ſome ſuch promiſe made to ſome grace brought home: ſtill looke what the trouble is, ſuch alſo muſt the plaiſter be, and then it is healing. Wert ever in the *Dungeon*? what was it freed thee? was it *Chriſts* righteouſneſſe laid hold on, Gods face revealed, thine owne grace with ſome promiſe brought home to thy heart, that came with a commiſſion to deliver thee? then it is right, otherwiſe thy bolts may be knockt off, and this but againſt thy execution.

Isa 1:50. 10.

*Who is among you that feareth the Lord, that obeyeth the voyce of his ſervant, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.*——

SOme gleanings there yet remaine of this Text, which I thought good to bind up into one ſheafe, and threſh out at this time.

2. The ſecond *Doctrine* is,

That though *it may befall one* that feares *God* to walk in darkneſſe, *yet but to a few*; he ſaies *who is among you*? he ſingleth ſuch out of a croud: if ſimply he had ſpoken of thoſe that feare *God* and obey him, without this limitation added, *and walk in darkneſſe*, he might well have ſpoken thus ſparingly, *who is among you*? For to the wicked he ſayes, *All you that kindle a fire &c.* for there are but a few that feare *God*, in compariſon of them. If he had ſpoken of thoſe that feare *God*, and have *been in darkneſſe* for *ſome little while*, happily ſome few daies among many, there are yet fewer, for there are that walk in the light of *Gods* countenance to their death, and never knew what terror of conſcience meanes, but when he ſhall ſpeak of thoſe that *feare God and walk in darkneſſe*, and ſuffer terrors from their youth, as *Heman* did, ſuch an one is *one of a thouſand*; of ſuch an one (he ſaies) *Who is among you*? few have experience of ſuch a condition. *Job* had friends, who certainely were godly, for *Iob* was to pray for them, and God ſaid he would hear *Iob* for them; & they, as is likely, knew many godly men beſides *Iob*; yet when this condition of darkneſſes befell *Iob*, it was ſo ſtrange a tryall to them, that they thought him therefore an hypocrite, as never having themſelves felt, or heard of the like in others. When *Chriſt*

*Chriſt* was to goe into his agony, he would not have many of his *Apoſtles* ſo much as by him to be witneſſes of it, much leſſe to feel the like; he takes but *two or three*. The *reaſons* are,

*Firſt*, Becauſe though all Gods people are *fighting men*, and men of valour, yet he hath but a *few champions*, as *David* though he had may *ſouldiers*, yet but few *Worthies*; and therefore calls but a few out to fight ſingle combates with *ſatan* and his wrath; though he exerciſeth them all in lighter skirmiſhes, yet not to fight ſuch bloody battels. *Seeſt thou not my ſervant Iob, there is none like him*? him *God* will venture into the field, but others his friends he will not. *Reaſon.* 1.

*Secondly*, as he hath few champions able and fit for ſuch an encounter, ſo he hath *variety of other temptations* to exerciſe his withall, he hath poverty, and ill report, impriſonment, and cruell mockings, loſſe of goods, croſſes in friends, and ſome have enough to ſtruggle under one of theſe, and there is no temptation but muſt befall ſome, and ſeldome all befall one: ſome ſpirits are ſo weak, as they would faint, and not be able to ſuſtain themſelves: and *God* never ſuffers any to be *tempted above what they are able*, 1 *Cor.* 10. 13. Some mens bodies are weak, and if God ſhould *rebuke them long for ſinne*, they would be brought to nothing; and he *remembers they are fleſh, and ſtirres not up all his wrath*, as *David* ſaies, *Oh ſuffer me to recover ſtrength!* Some men God hath preſent uſe of in their callings and imployments, which if they were diſtracted (as *Heman* was) with terrours continually, they were unfit for. *Reaſon* 2.

*Thirdly*, God afflicts in this kind but in caſe of extremity uſually, when he meets with a very froward *heart*, and ſtout proud ſpirit, a knotty peece. *Iſay* 57. 17. If leſſer croſſes would doe it, he would not fetch out the great rod. If a *rod* will *threſh out the cummin*, he uſeth not to *turne the wheele over it*, nor take a flaile to doe it. *Iſay* 28. 27. Now leſſer afflictions work with the moſt of his, through his bleſſing; mercies work, diſgrace works, poverty works, and *he doth not willingly afflict*, *Lament.* 3. 33. And therefore not unneceſſarily, he puts not men into the dungeon for every fault; and therefore there are few long-exerciſed this way. *Reaſon* 3.

Think not therefore thou haſt not true grace, becauſe thou wert *Vſe.* 1.

wert never terrified as ſome have been. As ſome have true faith and ſound peace, who yet never taſted of *joy unſpeakeable and glorious*; So ſome have ſound humiliation, who never knew terrours of conſcience. If thou ſeeſt ſinne the greateſt miſery, *Chriſt* the greateſt good, thou art humbled.

*Vſe.* 2. You ſee we may often preach ſuch things which doe yet concern but a few in a congregation, and yet we are to preach them: There are but a few walk long in darkneſſe, yet to ſuch *Chriſt* doth preach: *Yea*, and for ſuch doth God *give gifts*, the *tongue of the learned*. God often gives a *Paſtor* after *his owne heart* for a few. *Ier.* 3. 15. *Take one or two of a City, &c. and I will give them Paſtors after my heart*: much more are many Sermons often preacht but to a few. So even by *Chriſt* himſelfe, as he ſaies, *Luke* 4. 26. *There were many Widowes, &c. but unto none was Elias ſent, but unto her at Sarepta*: & many Lepers, but *unto none was Elias ſent but unto Naaman*. So ſaies *Chriſt*, *I am ſent but to a few*; & therefore as we muſt not defraud one poor ſoul of its portion, becauſe none elſe partake of it: ſo the reſt are not to think much; but as in a Dole, ſtay till their portion come; and if any one poor ſoul hath had his eſtate diſcovered, all the reſt are to be thankfull.

*Vſe.* 3. See ſome reaſon why ſome in diſtreſſe of mind complain that none ever were in the like condition; thus they are apt to doe. So the *Church*, *Lament.* 1. 12. The reaſon is, becauſe few are ſo troubled, and haply they never knew any: but yet ſome are, and have been in the like. For 1 *Cor.* 10. 13, *No temptation befals, but is common to man.*

*Doct.* 3. That thoſe few in congregations, that walk in darkneſſe, and yet feare and obey him, *God and Chriſt hath an eſpeciall eye unto*, and care of, you ſee he ſingles them out as it were from all the reſt, *Who is among you?* *Eſay* 66. 2. *All theſe things have my hand made, but to this man will I looke that is poore and broken and trembleth at my word*: (that is) though all things and perſons elſe in the world be my creatures, and ſo I have a care of them all; yet he ſeemes to over-look all elſe, and *to him will I looke, &c.* as if there were none elſe in the *Church*.

*Reaſon* 1. The firſt reaſon is, becauſe it is the office of *Chriſt* ſo to doe. *The Spirit is upon him on purpoſe*, Eſay 61. 1, 2, 3. *to open the priſon*

*priſon to them that are bound*, ſhut up in this dungeon: *to appoint to them that mourne, beauty for aſhes: the oyle of ioy for mourning: garments of praiſe, for the ſpirit of heavineſſe.* He is the *Phyſitian*, and hath undertaken the cure, *Mat.9.12.* and whom ſhould the *Phyſitian* have an eye to, but the ſicke, and the moſt ſicke, as thoſe are that cannot finde their ſinnes forgiven? *Eſay* 33.14. He is the Shepheard, *Eſay* 40.11. and will take care of all his ſheepe, *knowes them by name.* But of whom eſpecially? *the lambs* that are weake, yong *Chriſtians. He will gather them with his armes, and gently lead the ewes with young*; that are travelling and bringing forth, as thoſe under terrours are: he will not over-drive them: for God hath given him charge *he ſhould loſe none of them.* He is that *good Shepheard*, that will, as he hath promiſed, Ezekiel 34.16. *ſeeke out that which was loſt, and bring againe that which was driven away, and bind up that which is broken, and ſtrengthen that which was ſicke:* —— He names all caſualties that befall them, becauſe he helps in all miſeries: yea, and *v.12.* after they have beene wildred *in a cloudy and darke day*, v.12. and walkt in darkneſſe long, he will *finde them out and deliver them*, as his promiſe there is.

*Secondly*, if his office did not move him to it, his love would: for he is a *mercifull and a pitifull high prieſt*, *Heb.*4.15. and was *in all points tempted as* we are, and eſpecially, in agony of ſpirit, therein he drank deepeſt of any, and therefore is fitted to pity us therein moſt: and the greatlier any is troubled, the more he is touched. *Iſa.*63 9. *In all your afflictions he is afflicted.* And *Jer.*31.20. *Since I ſpake againſt him I remember him ſtill, therefore my bowels are troubled for him.* When a child is ſick, the mother is more troubled, and carefull about it, and her eye and minde more upon it, then on all the houſe beſides. *Reaſon 2.*

The Uſe is, to meete with that conceit that befalls all that are in darkeneſſe: they thinke that of all men elſe, God regards not them; *Sion* ſaid, *God hath forgotten me, Iſa.*49.15. So *David*, *God hath forgotten to be mercifull.* Becauſe they finde their hearts hard to God, they thinke that his is ſo to them: becauſe they can finde no love in their hearts to God, they thinke he beares none to them: but you ſee *Chriſt* eſpe- *Uſe 1.*

cially enquires for ſuch, and over-lookes all others elſe, God hath *graven thee on the palmes of his hands* : every ſigh of thine goes to his bowels. *Eſay* 59. 15. *I dwell with him that is broken, to revive his ſpirit.* God is nigh him.

*Vſe 2.* *Second* Uſe is, Are Gods eyes upon us more when we are in trouble of ſpirit, then on any other? then let our eyes be upon him: *We cannot tell what to doe, but our eyes are towards thee.* Let our eyes be towards him for helpe, as of thoſe that lookt on the brazen ſerpent: let our eyes be towards him for ſervice, *as the eyes of hand-maidens are on their miſtreſſe* : to looke not to men, not to credit, but to have our eyes on God in all we doe, as if there were none elſe in the world, to approve our ſelves unto.

*Doct. 4.* In that when he ſpeaks of thoſe his children that are in darkneſſe, he chooſeth rather to deſcribe them by *feare and obedience*, then by any other *grace* : obſerve, *that when the children of God are under terrours, the moſt eminent grace that doth appeare in them, is fearfulneſſe to offend God, and willingneſſe to obey him*: other graces may be ſtirred, but theſe are moſt eminent, and therefore he mentioneth theſe for their comfort.

*Explication.* *Firſt*, for *Explication.* Know that ſeverall occaſions draw out ſeverall graces. When the Sunſhine of Gods favour melts the heart, then *love* and *obedience* thence proceeding, are moſt eminent, and alſo *godly ſorrow.* So *Mary* wept much, loved much, *for much was forgiven her* : her heart was full of aſſurance. On the contrary, when the ſenſe of Gods love is withdrawne, and feares and terrours ſhed abroad in the heart, then *fear and obedience* ſhew and diſcover themſelves. Therefore *Eſay* 66.2. *He that is poore and contrite, and trembleth at the word*, are joyned: trembleth at every command and threatning, is fearfull to tranſgreſſe: and ſo thoſe in that eſtate do finde. The reaſon is,

*Reaſon.* Becauſe graces, and affections in which graces are ſeated, ſtirre more or leſſe in us according as their objects are, and our apprehenſions of them. Now therefore when the ſoule is poſſeſt moſt with diſpleaſure for ſinne, and apprehenſions of wrath, then it feareth moſt, and then feare workes accordingly, againſt that which may diſpleaſe. Hence the Apoſtle, *ſeeing*

*ing our God is a conſuming fire*, Heb.12.29. *let us ſerve God acceptably with reverence and godly feare*: therefore when we feele him ſo, we are to ſuſpect our hearts moſt, if we be not more fearefull of offending him, and obey him.

The firſt Uſe is of triall, whether thou art a childe under wrath: If thou feareſt more, and if that feare produceth obedience. As *Chriſt learned obedience by what he ſuffered*; ſo wilt alſo thou if thou haſt his Spirit. *Vſe* 1.

The ſecond Uſe is, to exerciſe graces ſtill in their ſeaſons: when thou *art afflicted*, *pray*: when *joyfull*, *ſing Pſalmes*, *Iam.*1.13. when filled with *aſſurance*, then *mourne and be confounded*, *Ezek.*16. *ult.* *Vſe* 2.

# A CHILDE OF DARKNESSE WALKING in LIGHT.

ISA. 1: 50. 11.

*Behold all yee that kindle a fire, that compaſſe your ſelves about with ſparkes, walke in the light of your fire, and in the ſparkes which yee have kindled; this ye ſhall have of my hand, yee ſhall lie down in ſorrow.*

LEt us now come to the oppoſite ſtate of wicked men, who are ſaid here to *walke in the light of their owne fire, &c.*

All the difficulty lies in opening what is meant by their *owne fire*, and what is meant by *walking in the light of it*, which is oppoſed here to *walking in darkneſſe*, and to *truſting on the name of the Lord*, namely *Chriſts* righteouſneſſe, as I ſaid before: to this purpoſe you muſt remember, that his ſcope is to ſhew the differing props and ſtaies for *Juſtification* and comfort, which a godly man hath, and a naturall man.

The ſtay and comfort of a godly mans ſoule lies in the *light of*

*Gods countenance*, which when he wanteth, he is in *darkneſſe*, though he hath never ſo many outward comforts. The ſtay, comfort, and prop of his faith for juſtification in that eſtate, when he ſees no righteouſneſſe in himſelfe, is the name of the *Lord Ieſus Chriſt* our *righteouſneſſe*.

By fire and the light of it, two things meant.

Oppoſitely therefore, by the *fire*, and the *light of their fire* which wicked men are ſaid to *walk in*, *two things* muſt be meant.

1. *Firſt*, their *owne naturall righteouſneſſe* which they have by nature, and in the ſtate of nature, and the *ſparkes* and acts thereof, this they truſt to and neglect the *Name of the Lord*, and the *righteouſneſſe of juſtification* and of the *new creature*.

2. *Secondly*, the *light of outward comforts* from the creatures, which in this world they enjoy, and the *ſparkling pleaſures* thereof which they *walke in*, and content themſelves with, neglecting *communion with God*, being *eſtranged from the life of God*, and living *without him in the world*. So as the oppoſition ſtrongly caries it, that both theſe ſhould be meant by their *fire* here, and all Interpreters give the firſt interpretation of it, and I have added this ſecond to make the ſenſe compleate.

1. Their own righteouſneſſe.

*Firſt*, how that by *fire of their own kindling*, their own righteouſneſſe without Chriſt, ſuch as the *Phariſees* had, and *Paul* had before converſion, ſhould be meant, we muſt conſider that he ſpeaking here to the Iewes, alludeth to the types of the *old Law*, which they were acquainted with. Wherein,

*Firſt*, *fire*, you know, was it they offered their ſacrifices with, typifying out, as *Mar. 9. ult.* our inward habituall grace and righteouſneſſe, whereby we offer up our ſelves and our ſervice as a *living ſacrifice to God*, Rom. 12. 1.

*Secondly*, when they offered Incenſe or ſacrifice acceptable to God, they were not to offer it with *common fire*, which is ordinary in the world in their chimneyes and kitchings, which was kindled by themſelves by ſparkes out of ſtones, or from things here below; but it was to be *fire from heaven*, and taken *from the altar*. So *Lev. 9.* 24. which was kept continually burning, and therefore when a new altar was made, *fire came from heaven*, 2 Kings 7. 3. and the *high Prieſt was to take fire off the Altar*, when ever he offered Incenſe, *Lev.* 16. 12. And therefore when

*Nadab*

*Nadab* and *Abihu* offered *common fire* of *their own kindling*, Lev. 10. 1. they were conſumed for thinking to pleaſe God with it; Now all theſe things fell out in types to them. For anſwerably by *fire of their own kindling* is meant *the common righteouſnes* of *civility*, and naturall devotion, which was *by nature* in ſome of the heathen, *Rom.* 2. 14. found even in their chimneyes: which alſo the *Iewes* performed, both by the common help of nature, cuſtome, and education, by the ſtrength of naturall principles, of conſcience enlightened by the law, and ſelfe-love improved; all which thus comming but from nature not renewed by grace, is ſaid to be of their *own kindling*: whereby yet they thought to pleaſe God, and reſted in it, as a ſacrifice well pleaſing to him; as *Nadab* and *Abihu* did. Whereas the righteouſneſſe they ſhould have offered up to God, ſhould have been *that* from heaven, the *righteouſneſſe of Chriſt* apprehended *by faith*, and a *new work of Grace as fire from off that altar Chriſt*, changing their hearts, and making them new creatures, renewing them into the ſame *Image* of holineſſe which was in him; which as it addes to what is in nature, and growes not there, ſo differs as much from that *goodneſſe of nature* you bring into the world, or which hath been wrought in you by education, as the fire and light of the *Sun* in heaven doth from common fire; or the light of a glow-worme from that of the Sun.

Now becauſe the *Iewes* reſted in ſuch an outward conformity to the law, of their own working, therefore they are ſaid, Rom. 10. 3. *to eſtabliſh their own righteouſneſſe*, being ignorant of both theſe righteouſneſſes, *Chriſts righteouſneſſe* which is the *fire from heaven*, and the *righteouſneſſe of regeneration*, to change their natures which is the fire *off the altar*. *Nicodemus* was ignorant of both, and ſo had *lain down in ſorrow* as his forefathers did, if Chriſt had not changed him, and begotten him again.

To this end you may further conſider, that in mens hearts there are (to uſe the language of the metaphor here) though they be *ſtony unto God*, yet *ſome ſparks of fire* which may be ſtruck out of them by the word, by education, by enlightning of the conſcience, and by working upon ſelf love in men: And the *ſparks* of

By ſparkes, what.

of this fire are thoſe outward acts of righteouſneſſe, which ariſe and ſpring from ſelf-love, and naturall conſcience; which die as ſparkes and *remaine not*; which the true righteouſneſſe of regeneration is ſaid to doe, 2 *Cor.*9. and *Iohn* 2.16. And the *light of this fire*, which carnall men, not borne againe, content themſelves with, is that *excuſing*, which naturall conſcience upon the performing any outward act of juſt dealing, hath in ſuch mens hearts, mentioned *Rom.*2.15.

What by walking in the light of the fire.

And the *walking in the light* of this fire, is reſting therein all their dayes, not endeavouring to have their hearts changed, and to get a new principle of *grace*, and of love to God fetcht from *Chriſt*, as the ſpring of all.

*Vſe.*

*Vſe.*

Examine what fire we offer up to God.

THe firſt Uſe is, ſeeing ſo many offer up but common fire to God, it is good you examine whether that righteouſneſſe you thinke to pleaſe God with, be any more then fire of your owne kindling.

1. The originall of it.

*Firſt*, That righteouſneſſe which is kindled in thy heart, and blazeth in thy life, *whence* was it *firſt enkindled?* examine the originall of it. Was it kindled in thee by fire from heaven? that is, by the *Holy Ghoſt* comming downe in Gods ordinances on thee *as fire*, burning up thy luſts, melting thy heart, diſſolving the workes of the devill, enkindling ſparks of true love to God, zeale for his glory, which are above the reach of mans naturall ability? or is it no more, then that whereas every man hath ſome ſparkes of ingenuity and honeſty towards others, and of ſobriety, and of devotion to a Deity, raked up in the aſhes of corrupt nature, (for even the heathen had *the Law written in their hearts*, Rom.2.14.) which ſparkes, thou living in the Church, where civility and religion is profeſſed, civill education, naturall wiſdome, and the accuſing of naturall conſcience enlightned, have blowne up to ſome blaze, to ſome juſt dealing, common care of ſerving God; yet know that if there *be* no other principle, nor no more, it is but *fire of your owne kindling, and you will lye downe in ſorrow.*

*Secondly,*

*Secondly*, examine, *What duties* are especially the *fuell of that fire* in thee: in what duties is that righteousnesse, thou thinkest thou pleasest God with, chiefly spent and exercised? are they principally the duties of the second Table, of just dealing with men, and sobriety, and it may be thou bringest withall a stick or two of the first Table to this fire, that is, some duties thereof, such as for thy credit thou must not omit, as comming to Gods ordinances of publique worship. This fuell, if there be no more, argues tis but common fire: for looke into the chimneys of the heathen, thou shalt finde the most of all this practised; and in that thou dost put the chiefest of thy religion in them, it is argued to be but a fire kindled of those sparks, which are raked up in nature: for those common sparks which are in all mens hearts, are especially those of the second Table. But now if it were a fire from heaven, then though those would not be left undone, yet the chiefest heat of thy heart would be to the duties of heaven, of the worship of God, publique and private: when men practice but so much righteousnesse, as is necessary for them to doe, if they will live in the world in any comfort or credit, as to be just and sober is necessary, as also to frequent Gods ordinances; for the State we live in, enjoynes them: But when mens zeale and fervour contends also, and lives upon such duties which the world regards not, as mourning for sin, taking paines with the heart in private, betweene God and a mans owne soule; and feeds upon heavenly things, and thoughts; and is such fire as the world quencheth, it is a signe tis more then common fire. 2. The fuell.

*Thirdly*, in these duties, common fire warmes but the outward man, as that fire doth which you feele daily: it heats you not within: so common righteousnesse contents it selfe with *bodily exercise*, a formall performance of duties, publique and private: but fire from heaven heats first within, heats the heart within, as at the hearing the Word, *Did not our hearts burne within us?* (say they) so it heats the heart in prayer, makes a man *fervent in spirit, serving the Lord.* 3. By warming onely the outward man.

*Fourthly*, examine what bellowes cherish and keepe alive that 4. What incentives enflame it

that fire of righteouſneſſe that is in thee, and makes it flame, (that is) what motives ſet thee aworke, to doe what thou doſt: if worldly ends make thee abſtaine from ſinne, and to be juſt in thy dealings, as credit with the world, and feare of diſgrace, or the accuſings of conſcience onely, or feare of hell, or hope of heaven; this is but common fire: but if love to God, the conſideration of his mercies, his eternall love, and the love of *Chriſt*, zeale for his glory, if theſe be the bellows, the fire is heavenly. But if when thou art to be moved with ſuch as theſe, they ſtir not thy heart, *It is but common fire.*

*Vſe* 2. The ſecond Uſe is, to take heed of walking in the light of ſuch fire, that is, reſting in it for ſalvation, and contenting your ſelves with it, as moſt in the world doe, and as the *Iewes* here did, for you will lie downe in ſorrow if you doe.

But you will ſay, We doe not truſt in this our owne righteouſneſſe, for we profeſſe *Chriſt*, and beleeve in him, which added to this, is enough.

*I anſwer.* That though you profeſſe *Chriſt*, yet 1. unleſſe you have had a light that hath diſcovered to you, that all the righteouſneſſe, you have by nature, and improved in nature, is a falſe righteouſneſſe, you doe then as yet reſt in your owne righteouſneſſe, and relye not wholly on *Chriſt*. So *Phil.*3. *Paul firſt ſaw* all to be droſſe and dung, *counted it loſſe, that he might win Chriſt*: it implyes, he could not have him elſe. Men though they ſeeme to take *Chriſts* Title, as many will procure the Kings Title for a living to make all ſure, yet they keepe, and ſtick to, and plead their owne; but you muſt give up that firſt, and relye wholly on *Chriſt*, or he will not ſave you.

2. He that doth not daily above all things, directly, and immediately aime at, and ſeeke out for *Chriſts* righteouſneſſe: and maketh it not the chiefeſt of his thoughts, prayers, and buſineſſe, and is reſtleſſe without it, reſts in his owne: for ſo when he had given up his title in his owne, he mainly endeavoured after this, *to be found in Chriſt*, *Phil.*3.

*Thirdly*, you ſtill ſeeke from Chriſt a new righteouſneſſe of ſanctification alſo; for you will ſee that the common righteouſneſſe of nature and education will not pleaſe him; and *Chriſt* muſt be made *ſanctification* to you, 1 Cor. 1.30. as well

as

as *righteousneſſe*. Thus *Nicodemus* though a civill man afore, yet when he came to *Chriſt*, his old civility would not ſerve, without being borne againe, and becomming a new creature: ſo as you muſt not thinke to make a ſupply or addition unto *Chriſt* with fire of your owne kindling; you muſt have all off the *Altar*: your morall vertues muſt be turned into graces, by having a new end put into them, carying your hearts in them unto God.

*The other interpretation* which I adde, is, that *the fire of outward comforts* is alſo meant: which, whileſt men enjoy, they goe on merrily, neglecting God and *Chriſt*, and communion with him: But the ſoule of a beleever wanting this communion with God, is in darkneſſe, and till he enjoyes God againe, can take comfort in nothing. Thus *Ec.* 7.6. *The laughter of the wicked* is compared to *the crackling of thornes*. 2. By *fire* is meant outward comforts.

*Fire* is a comfortable creature, having both *heat* and *light* in it, which ſerve and helpe againſt both *cold* and *darkneſſe*, which are two of the greateſt evils to the ſenſes. Why *fire* is put for *comfort*.

*Heat* is comfortable. Therefore *Eſay* 44.16. *He warmeth himſelfe* (ſaith the Prophet) *and cryes Aha*.

*Light* alſo is comfortable. For ſaith *Solomon*, *It is a pleaſant thing to behold the Sunne*. Hence therefore *fire* here is put for outward *comforts*.

But yet what fire are they? but kitching fire, *Ignis focalis*; as the *Philoſopher* calls it: for *It is fire of their owne kindling*, ſayes the Text: not that *pureſt element of fire* above: God he is ſaid *to be light* and *fire*, whom the Saints enjoy, and are refreſhed with his *light*, and *in it ſee light*. Why outward comfort compared to *fire of their own kindling*, to earthly fire.

And the reſemblance this way alſo will ſtrongly hold:

For a kindled fire hath two things common, which goe to the making of it; both which together, are called *fire*.

*Firſt*, *fuell*: as wood, or coales, &c.

*Secondly*, That *element* that preys upon theſe.

Anſwerably unto thoſe carnall pleaſures and delights, which wicked men enjoy, and reſt in, *two things* are alſo *concurrent*.

*Firſt*, the *objection*, which is as the *fuell*. Things *earthly*, and of this world.

*Secondly*, Their fiery hot and burning *luſts*, which prey upon, The compariſon holds in 6. things.

and live upon this fuell; both which make this fire here ſpoken of: in both which, this reſemblance will hold in many regards.

1. *Firſt*, becauſe the *fuell* of theſe fires of their luſts and comforts, are *baſe*; things onely here below. What is the fuell of your kitching fires? things digged out of the earth, dung, wood, coale; ſo *things on earth* are fuell to their deſires. Their luſts are therefore called *members upon earth*; Col. 3.5. for all their comforts conſiſt in, and their deſires are after *earthly things*, as their faire wives, children, houſes, meate, drinke, *their god is their belly, and they minde earthly things*, Phil. 3. ver. 19.

2. *Secondly*, becauſe when this fuell is taken away, the fire goes out, ſo doe mens hearts die when outward things are taken from them. When *Nabal* thought *David* might yet come, and take his goods, his *heart dyed within him*. For men live in the creatures, and out of them they die.

3. *Thirdly*, as fire is a *conſuming* thing, *Heb.* 12. *ult.* it leaves nothing but aſhes: ſo are mens *luſts*, *Iam.* 4.4. They aske to *conſume all upon their luſts*. All the pleaſures they have, nothing comes of them; nothing of the ſtrength they get by them: they doe all for themſelves, and with themſelves all dies.

4. *Fourthly*, fire is a *devouring* thing; a whole world would not ſatisfie it, if it were let alone to burne on. And one day, this whole world you ſee ſhall be burnt up by fire, as a witch for inticing men: Even ſuch are mens deſires after pleaſures; *unſatisfied* they are: and the more fuell is laid on, the more ye may lay on; they *enlarge their deſire as the fire of hell*, *Hab.* 2.5.

5. *Fifthly*, the *pleaſures* which ariſe from the meeting and conjunction of this fuell, and their luſts, are but as *ſparks*. *Iob* calls *ſparkes* the *ſonnes of fire*, being ingendred by it upon fuell: as pleaſures are the ſonnes of your luſts, when the object and they lie and couple together: and they are not long-lived, they are but as ſparks, they dye as ſoone as begotten, *Col.* 2.22. *periſh in the uſing*; and are but as the *crackling of thornes*, they ſoone goe out.

6. *Sixthly*, *ſmoake* accompany ſuch fires, the fuell being muddy things: ſo doth *much ſorrow* their comforts, *Pro.* 14.13. and they goe out and end in ſmoake, as in the Text, *lie downe in ſorrow*.

So

So that put these together, both *that strange fire* of their owne righteousnesse, which is from, and in nature, unchanged; and the *kitching fire* of outward comforts: these are the two maine hinderances that keepe all wicked men from *Christ*, and *justification* through him.

That whereas the Covenant of grace hath these two maine promises in it:

*First*, that *God himselfe* (who is the *God of comfort*) will be an *abundant reward*, Gen.17.1.2, and so by faith we take him to be, and are divorced from all comforts else in comparison of him. And

*Secondly*, that *Jesus Christ* his Sonne is made the *Lord our righteousnesse*, *Jer.*23.6. and therefore ere we take him to be so to us, we must be emptied of all our *owne righteousnesse by nature*, that so *God* and *Christ* might be *all in all to us*. And therefore as *the first* and maine worke of grace consists both in emptying the heart, and bringing it to *nothing* in *its owne righteousnesse*; As also in regard of all *outward comforts*, that so *no flesh might rejoyce in his sight*: Answerably unto these two there are found two maine impediments in men by nature.

*First*, because in nature, they finde some sparkes of civill goodnesse, they rest in them, and take them for grace, and neglect *Christ*. And

*Secondly*, finding also in this world themselves to be warmed with many outward comforts, being encompassed about with sparkes, they content themselves with these. Thus so long as that young man had righteousnesse of his owne, and possessions of his own, he cared not for *Christ*, nor communion with him, nor righteousnesse from him. Well, but (sayes *Christ* here) flatter your selves with your owne righteousnesse, and cheare your selves with your *owne sparkes*, and *walke on*: But know *you will lie down in sorrow* when the *godly shall rest in their beds*, *Isa.*57.2. You will lie bed-rid in hell; or as a *woman in travail*, never to rise againe.

FINIS.

PErlegi hunc librum, cui titulus, A Childe of Light, &c. *in quo nihil reperio ſanæ fidei aut bonis moribus contrarium.*

THO: WEEKES
R. P. Epᵒ. Lond.
Cap. Domeſt..